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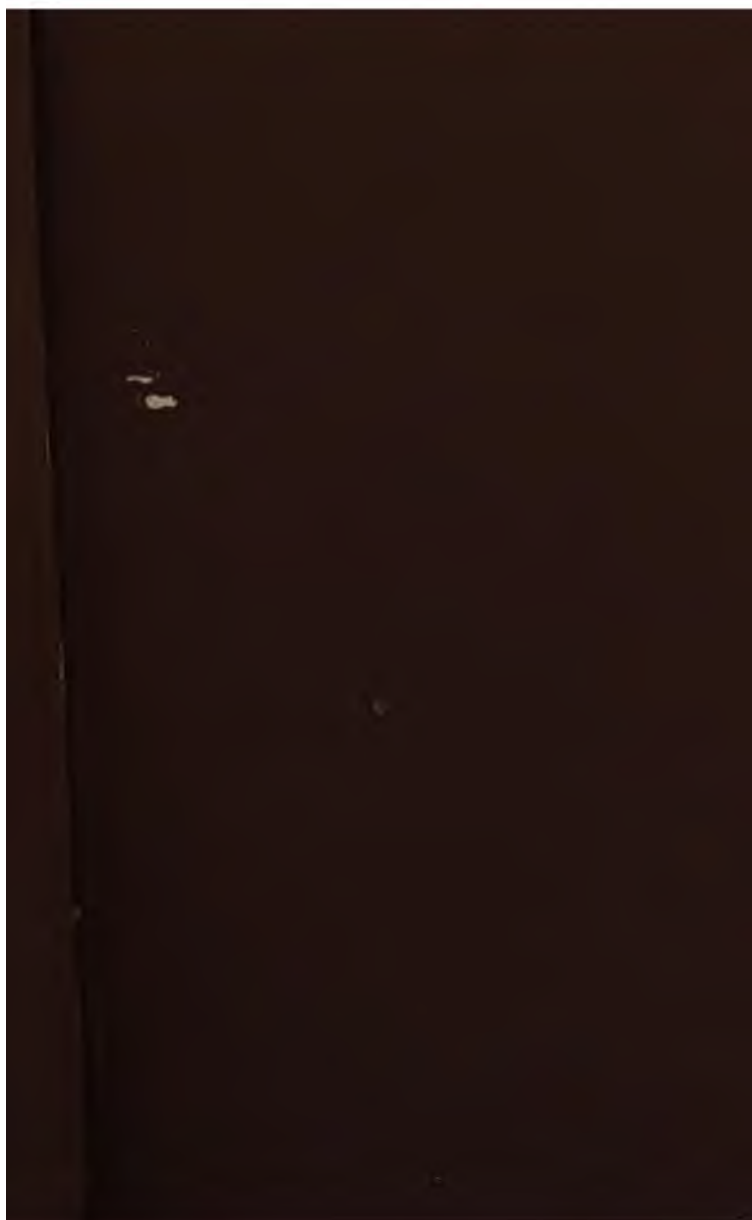
THE OPEN WAY

WEAVER

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BY

George Sumner
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*Author of Mental Science; Hopes and Helps for the Young; Aims
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DEDICATION.

—♦—
TO THE

Universalists of America

THIS LITTLE BOOK IS
AFFECTIONATELY INSCRIBED,
IN THE HOPE THAT THEY WILL GIVE IT A
KINDLY GREETING, AS THE AUTHOR'S HUMBLE EFFORT
TO PROMOTE THEIR BLESSED FAITH, IN THIS CENTENARY YEAR
OF THEIR DENOMINATIONAL EXISTENCE, AND MAKE IT
A SORT OF HAND-BOOK OF UNIVERSALISM,
TO PASS AROUND AMONG THOSE
WHO YET KNOW NOT ITS
INSPIRING TRUTHS.

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PREFACE.

New words but utter old truths, even when worthily spoken. New generations need restatements of established doctrines to suit the style of thought and culture peculiar to them. The people of no age will read old books much. A few scholars and antiquaries will drink knowledge at the old fountains; the common people will look for new springs, or go without. Freshness is the first requisite for their taste. New books, therefore, must continue to come, while the people continue intelligent.

The conviction that the *Way* opened by the Master for the return of prodigal humanity to its Father's house, has been closed by the dicta of a mistaken Church, is one reason for the appearance of this book. The Light set for perpetual shining in the pathway of sinners, and the freedom of the human soul, its grandest prerogative, given for immortal uses, are said to be so limited to man's present life, that salvation by Gospel means can be experienced only by men in

the flesh. Against such limitation of man's duty and opportunity, and Christ's saving power, this book utters a sincere protest. Death has figured too much in human theology, and flesh has been magnified into a too important factor. That they have their place and use in the Divine economy, there can be no doubt; but that the eternal loss of millions of souls is occasioned by them, or hangs upon them, may not only be doubted, but denied. And the denial in new terms may fitly be made as a centenary utterance of that growing Christian denomination whose very name and existence stand for the salvation of the intelligent creation. It is the duty of Christ's disciples to keep His way of life open, and to invite men every-where to come and walk therein. In every possible form, in strength and in weakness, should the invitation be given. Feeble though it be, the voice of this little volume is a humble invitation for men to come and walk in the Savior's Open Way of eternal life.

G. S. W.

LAWRENCE, MASS., *March*, 1870.

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THE OPEN WAY.

TO THE READER

"BUT FOREMOST OF ALL STUDIES, LET ME NOT
FORGET TO BID THEE LEARN CHRIST'S FAITH BY HEART.
STUDY ITS TRUTHS, AND PRACTICE ITS BEHEST;
THEY ARE THE PUREST, SWEETEST, PEACEFULLEST,
OF ALL IMMORTAL REASONS OR RECORDS:
THEY WILL BE WITH THEE WHEN ALL ELSE HAVE GONE.
MIND, BODY, PASSION, ALL WEAR OUT,—NOT FAITH,
NOR TRUTH."

"WHO WILL HAVE ALL MEN TO BE SAVED

2 TIM. ̄: 4.

"LET US GO ON UNTO PERFECTION."

HAB. vi: 1.

"HONOR ALL MEN."

1 PET. ̄: 17.

THE OPEN WAY.

CHAPTER I.

UNIVERSALISM AS A DOCTRINE, AS AN IDEA, AS A SENTIMENT.

"Truths, like suns,
Stir not, though many systems round them tend."

EVERY system of religion must have some great truth on which to rest, or it can not long stand. It must be founded on something solid and enduring, or, like the house on the sand, it will yield to the storms that may try it. Nothing but truth will sustain any system. Much error may be incorporated with little truth, for so mighty is the power of truth, that a small admixture of it will keep systems of religion in existence for ages; and this little truth will, in the end, like the leaven in the meal, work its way out through the whole system, and transform and re-

deem it. Ten righteous men will save a city. One righteous purpose will save a soul. A little truth will redeem much error. One Christ cast as a sacrifice upon the altar for the sins of the world, works the miracle of human redemption. The small mustard seed becomes the great tree. The stone rejected by the builders becomes the chief cornerstone. So powerful are the germinal truths that grow, and blossom, and bear fruit in the garden of God, and scatter their leaves for the healing of the nations.

The systems of Paganism and Mohammedanism have their bottom truths, on which they rest and must rest. And when Christianity comes to pour its light upon them, it will recognize and honor these truths. There are nodules of gold and precious stones scattered through all the mountains of the earth. So there are universal truths scattered through all the natural religions of the world. They are only waiting the coming of the Great Diviner, to be gathered up, and put in order, and do their redeeming work. They are tarrying at Jerusalem for the gift of the Holy Spirit. All things wait the coming of God to offer their ultimate anthem of praise in his holy temple.

Universalism, as a system of religion, has many truths, but it is distinguished from all other systems by one great truth, which it sets in the foreground as its central and distinguishing peculiarity, and which it teaches will become the common inheritance of all souls when the Holy Spirit shall endue them with power from on high. That truth is that "God is in Christ reconciling the world unto himself." Other systems teach many of the truths of Universalism, the common and precious inheritances of Christianity; and some hold, though they teach but feebly, the truth of a universal restoration from sin and suffering, through Christ. Yet this truth is peculiar to Universalism. It was found as a lost truth—a lost star from the Christian galaxy—buried amid the errors and corruptions of the mediæval church. A selfish priesthood had disowned it; a revived Phariseeism had tried, condemned, and crucified it; it was dead and buried at the hands of the church; only a few despised disciples in retired localities cherished it in their hearts. A long night followed its crucifixion, in which the church rioted in blood and carnage, and doomed, with merciless anathemas, millions to the pains

of endless perdition. Woe to the world if the judgment of the church had been final! But it was not. That night broke at length, and the Day Star arose again. Around the great truth of reconciliation through Christ gathered the Christian doctrines; and around this revived Christianity, raised to a new life from the dead church of the middle ages, gathered a few faithful disciples, who chose to follow their Master through much suffering, through ignominy, persecution, and a social and religious crucifixion, rather than deny him in his great reconciliation. They continued faithful unto the end. They bore all and did all through Christ, proclaiming, as they found opportunity, the great truth of reconciling love, counting the whole family of man as God's children, and the whole family in heaven and in earth as the inheritance of Christ. The world in derision called them Universalists, as the world in derision had called the earlier disciples Christians. They chose not the name. It was put upon them in reproach, and they accepted it by necessity. They would then, and still would, prefer to be named disciples of Christ. But the world gave the Master a cross, and so it

has his disciples. They must bear it in patience and be crucified upon it. This is the way. Beauty out of ashes; life out of death; glory out of suffering. It is reward enough to be accounted worthy of suffering with Christ. So have felt the advocates of the great reconciliation; which they have proclaimed against authorities, councils, creeds, states, and churches, in the face of persecution, the bitterness of bigotry, the social reproach, and the public jeer, till they have given their truth to millions of rejoicing souls, and planted the cross as the symbol of reconciliation upon the highest summits of modern civilization. They are now, if possible, more confident than ever in the Master's cause, and urge their great central truth, in its systematic relations, with increasing earnestness and fidelity. Increasing thousands—a multitude which no man can number are believing their report. Trust and faith and joy are filling the hearts of believing peoples. And as the dawn of the Day Star increases, with a united, rejoicing voice they exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth

salvation; that saith unto Zion, Thy God reigneth!"

I.—UNIVERSALISM AS A DOCTRINE.

"Oh! may the hour
Soon come when, all false gods, false creeds, false prophets—
Allowed in thy good purpose for a time—
Demolished, the great world shall be at last
The mercy-seat of God, the heritage
Of Christ, and the possession of the Spirit,
The Comforter, the Wisdom! Shall all be
One land, one home, one friend, one faith, one law;
Its ruler God; its practice righteousness;
Its life peace! For the one true faith we pray."

As a doctrine Universalism teaches that, at some future period in the eternity of divine grace, all men, spirits, and angels will become holy, and consequently happy. It does not fix any time when this will be accomplished. "God worketh slowly, and a thousand years he takes to lift his hands off." He takes time enough to do his work, and this is God's work. It does not say how much or how little punishment will be endured before this grand result will be realized; how much discipline will be passed through; how much trial and suffering will intervene between the first sin and the final restoration of the last

soul. It is satisfied that God will be just and merciful to all; will punish as much and as long as will be necessary to bring every proud heart into humility before him, and every obdurate will into perfect submission and obedience to his law. It does not deal with times and seasons, but with facts and principles, and from these it deduces the certainty of the final ascension of every soul to the meridian splendors of the kingdom of heaven. This is the one thing desired in heaven and on earth—the one great wish of all intelligent beings from God down to the feeblest he has endowed with the divine image—the one prayer made for all men; and this desire, this wish, this prayer, so benevolent, so righteous, so apostolic, it teaches will be realized.

As a doctrine it is taught in the Bible in explicit language; in parables; in the spirit of revelation; in the character of God; in the purpose of the divine government; in the mission of Christ; in the principles of the Gospel; in the object of retribution; in the whole scope of divine grace. It is, therefore, a Bible doctrine, taught in the intimation of the destruction of the serpent in the Garden of Eden; in the prom-

ises to Abraham that in him and his seed should "all the nations, families, and kindreds of the earth be blest;" in the Psalms, that "all people should remember and turn unto the Lord, and all the kindreds of the nations should worship before him;" in the Prophecies, that unto God "every knee shall bow, and every tongue shall swear—surely shall say, In the Lord have I righteousness and strength;" that in the mountain of God's holiness will he "make unto all people a feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth." It is taught in the Gospel that Christ "will take away the sin of the world;" "will draw all men unto himself;" "will do his Father's will and lose nothing, but will raise all the Father hath given him up at the last day;" that "the Father loveth the Son, and hath given him all things;" and "hath given him power over

all flesh, that he might give eternal life to all the Father had given him ;" that he will "seek and save the lost ;" will gather all the strayed sheep of his pasture into his fold, that "there shall be one fold and one shepherd." It is taught in the spirit of the Gospel, which is love and good will to all ; which is patient with the erring ; forgiving to enemies ; infinitely gracious and merciful to fallen humanity. It is taught in the Epistles that God, through Christ, "will deliver the whole creation from the bondage of corruption into the glorious liberty of the children of God ;" "will gather together in Christ all things which are in heaven and on earth ;" that "in Christ shall all be made alive ;" that "every knee in heaven and on earth shall bow to him, and every tongue confess him Lord, to the glory of God the Father ;" that "he tasted death for every man ;" that God "will have all men to be saved," and in the end "will be all in all." It is taught in Revelation that "every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the

Lamb, forever and ever;" in the destruction of "death and hell," and the descent of the New Jerusalem. It is taught in the character of Christ, which is one of transcendent excellency and goodness; in his life, which was a psalm of love, a poem of charity, an oration of benevolence and compassion; in his sufferings, which show that the way to holiness and complete victory is through tribulation and anguish. It is taught in the doctrines of the Divine Fatherhood and human brotherhood; in the doctrines of forgiveness, of regeneration, of overcoming evil with good, of rewards and punishments according to merit and demerit, of the new birth, of the resurrection, of immortality, of growth in grace, progress in the divine work and life. In a word, it is taught in the whole scope of revelation—in its grand generalities and minute particulars, indicating always the care and love of God over universal man. From Moses, sketching graphically the account of creation and the early historic era of the race, to John on Patmos, with inspired pen and burning speech of trope and fire foreshadowing the doom of the old dispensation and the ushering in of the New Jerusalem, and its march of triumph to

universal victory, in which the powers of evil were to be destroyed and the triumphs of grace to be complete, universal, and glorious, there is one gorgeous chain of divine utterances honoring the ways of God to men, and operating to secure the accomplishment of the divine will in the immortal good of his intelligent creation.

Universalism is, therefore, a Bible doctrine; a doctrine of God's justice as well as mercy; glorying in God's judgments as well as in his direct blessings; recognizing rewards and punishments as alike operative and useful in the divine economy; seeing salvation accomplished by grace through suffering, sorrow, and death. It is a Christian doctrine, or Gospel doctrine, which is "good news of great joy, which shall be unto all people." It is Christian because it was taught by Christ, because it accords with his spirit and the purpose of his mission, because he is the power of God by and through which it is to be accomplished, because he lived and died and rose and still lives and labors as the appointed means for the attainment of its sublime purpose. It is a doctrine of superlative excellence and grandeur, contemplating and exerting its power for the de-

struction of all error, wrong, and sin, and encouraging all men to believe and trust in God through Christ, and to hope and labor and live for the reign of virtue in all hearts. Its whole power is peaceful, hopeful, pious. It is the voice of the Beloved calling to rest and joy. It is the spiritual Jesus walking upon the troubled waves of the human Galilee. It is the Good Samaritan binding up the wounds of bleeding humanity. It is the power of God, blessed, gracious, glorious, unto the salvation of the world.

II.—UNIVERSALISM AS AN IDEA.

"I love to meditate on bliss to come;
Not that I am unhappy here, but that
The hope of higher bliss may rectify
The lower feelings which we enjoy.
This life—this world—is not enough for us;
They are nothing to the measure of our mind.
For place we must have space; for time we must have
Eternity; and for a spirit Godhead."

As an idea Universalism has a lodgment in many minds—perhaps in all. There is a wide craving of ideal good—an earnest and often sad longing for something better than this temporal life, something sweeter than this bitter world, something

nobler and holier than is realized here. There is a universal peering into the future for the higher good believed to be treasured in its golden fields of life. Men are every-where turning their faces upward, as though hoping, and half expecting, to see the heavens opened and the angels descending with a blessing. There is what might almost be called a consciousness in men of something better, somewhere, than they have seen or known. It is not within themselves. They look not within for it. They know there is frailty, vileness, sin within them. But they feel that they could be better, want to be better, would be better, if some good being would take them by the hand and lead them out from these bitter surroundings into some Canaan, some blessed land of peace. This is often an unnamed craving for God and for divine things. It is not confined to a few. Jew and Gentile, Christian and Infidel, Orthodox and Heterodox, feel something of it. There is a common sickness of heart, not always felt, but felt at times, which cries for an anodyne—a sort of home-sickness which pines for a better experience than earth affords. Oh, how the sick soul longs for health, for vigorous, lasting strength! How

men long to be heroes in action, philosophers in wisdom, saints in virtue, angels in holiness! They are tired of the weakness of miserable sinners. They are ashamed of the meanness, the avarice, the despotism, the degradation of humanity. Bad as it is, they feel that it might be better, and would be, if only some help could be given just at the right time and place. How many there are who, in their better moments, look up to the sweet skies and ask for what is beyond, and crave wings to fly away and be free and good. The fair heavens bend beautifully above, with the star, the cloud, the bow, and the blue, mingling all forms and colors to delight human senses. The earth, too, is fair. The hill-side, prairie, mountain, dell, lake, stream, sea, flower, bird, beast, ten thousand forms, colors, motions, lives, mingling marvelously into the scenery and life of the world! How all these things challenge the inquiry, Why should not men be beautiful! The flower opens from the dull bud; the butterfly breaks out from the ugly worm; the day dawns from the gloomy night; spring rises from the grave of winter; order develops out of chaos; beauty smiles out of ashes, and life comes teeming from the tomb of

death all through the natural world. Why may not order and beauty regulate the lives of men? Why may not they take on some lovelier form, live to some nobler purpose, and comprehend more perfectly the marvels and glories of this magnificent universe? This winter of life! may it not be followed by some beautiful spring? This dark cloud of doubt and sorrow! may it not be spanned by some bow of promise, intimating sunshine and peace somewhere? These bitter griefs and sufferings! may they not be crosses lifting men nearer to the peaceful and divine? These hard trials and sharp endeavors! may they not be rounds in some unseen ladder, bearing men unconsciously to better altitudes? This inward unrest! may it not intimate a rest for the weary in some realm of peaceful life? So questions humanity, which is ever craving and dreaming of some isle of beauty, some land of peace, some life of purity and love. In theories, philosophies and poems, men write their better aspirations. In art and music, and even in mechanism, they testify their cravings for the beautiful. In their governments and good institutions they intimate their desires for orderly and righteous lives. In their

respect for virtue, their admiration for moral heroism, their devotion to religion, and even in their superstition, they declare the ideals after which they are striving. Men tire of themselves, and long to be something better; and yet they love themselves and would not be changed to other persons, but improved, regenerated, transformed. This is no transient feeling, but a great, craving desire of humanity. Men and women every-where want to be saved, want to be raised to newness of life, want to soar among the angels, and rejoice in the light of God. And what is this but the dawn of the Day Star within them? What is this but the ground swell of that sea of grace, in the waters of which they shall be washed white as wool? What is this but the budding of those spiritual powers which Christ came to nurture into the blossoming and fruitage of eternal life? What is this but the natural, unnamed want of, and relationship to, God, which is the witness within them? What is this but the action of natural religious affections, which only wait the coming of the Light to develop, under its genial warmth, into the children of God? What is this but the soil, which, if the seeds of truth are

planted in it, will bear fruit, some thirty, some sixty, some an hundred fold? And what is this but Universalism in idea wide as humanity waiting the coming of its Lord? It is the spontaneous testimony of the human soul concerning its destiny. It is the voice of all sects and churches and tribes and nations, uttering hopeful sentiments of the issue of existence. It is the unenlightened faith and hope of every soul for itself. All churches would save their own. Each soul would save its own. The aggregate of human prayers, hopes, and aspirations, would bring blessings upon all souls in plentiful showers. This is Universalism in Idea.

III.—UNIVERSALISM AS A SENTIMENT.

“Oh! the brave and good who serve
 A worthy cause can only one way fail—
 By perishing therein. Is it to fail?
 No; every great and good man's death is a step
 Firm set toward their end—the end of being,
 Which is the good of all and love of God.”

Universalism as a Sentiment prevails everywhere, but most among the good and loving. It is that natural humanity which blesses the needy. Man has a kindly sympathy for his fellow. Ask

of a savage an act of hospitality, or of common kindness, which he can grant without injury to himself, and it will be given. "Every-where," say the widest travelers, "do we meet with generous regard. In the cold regions of the North, in the luxuriant tropics, in the islands of the sea, wherever we find man, we find generous sentiments. And especially from woman, who is the truest embodiment of the humane sentiment of the human heart, do we invariably receive kindly attentions." Man loves his fellow ; not always as he should, but always in a manner to give evidence of the presence of an element of sympathy. Mankind every-where show the germs of a true humanity. And among the enlightened these germs put forth the beautiful blossoms of benevolence, and bear the rich fruit of a brave and self-sacrificing charity. In the sacrifices of patriotism and the gifts and deeds of philanthropy ; in the order and fellowship of society and the generous benefactions of a public spirit ; in the taxes self-imposed to support good government and institutions ; in the contributions for measures of reform and the public good ; in the schools, asylums, hospitals, and churches of all civilized communi-

ties, are seen the testimonials of the humane sentiments of human nature. And when that nature has felt the quickening touch of the Master's hand, and been molded by the educating influences of Christianity, it manifests these sentiments in a still stronger degree, exhibiting often the beautiful charities and sublime sacrifices of higher orders of being. These rich evidences of fellow-sympathy attest the rectitude of the divine work in man, and indicate the end for which it is intended in the divine economy. This fellow-feeling is a portion of that divine image originally impressed upon every soul, and which, under the tutorship of the Great Teacher, must ultimately shine as the brightness of the firmament. God will not waste and destroy his own image. He is infinite in the very benevolence which he has planted, in some degree, in all human hearts. The culture of that benevolence in his children is the great purpose of his government over them. He delights in its manifestations and its growth. Divine charity is on its mission among men, and its best and chief work is to inspire and develop the sentiment of fellow-love. This exists feebly, in seed and germ, in

every heart, and awaits only the quickening sun of divine grace, and the gracious opportunities of culture slowly ripening in the great family of God, to grow and bear fruit in great abundance. Not rapidly is the humane sentiment growing. Not instantaneously does it put forth its strength and bear sway in any heart. Not miraculously does it leap up from its weakness and praise God in unselfish charities, even in the best Christian hearts. It is moving in the divine order—slowly.⁴ Its seed is in all human souls, germinating, growing, blossoming, bearing fruit, but nowhere showing perfect blossoms or fruit yet. The time has not come for that. Eternity is God's summer for growing the fruits planted every-where in the garden of his universe. How men wait and long and pray for a more rapid growth of fellow-love! This is well, and is one of the means of its growth. So let them wait and long and pray; so let them live and give and do for humanity; so let them send missionaries and teachers and preachers among men; so let them build and cultivate and govern for human good; so let government, church, and society aid "the good time coming." It is God's work, and they are helping it

on. It is Fellow-Love teaching and preaching and praying. It is Fellow-Love pleading its own cause at the bar of the world. It is Fellow-Love arming for, and fighting in, the conflict with selfishness; training its muscles for the long contest; putting on its strength for ultimate victory. Men must work with God. Good men and true must make room in their hearts for the growth of fellow-love, and make room in the world for its coming hosts, and the institutions and ordinances of good-will they shall ordain.

“God speaketh in their lives of truth and beauty;
God speaketh in their glowing words of fire;
God speaketh in their acts of love and duty,
And voiceless charities that never tire.

“For them earth smiles more joyfully and fairer—
Each word of love and truth lives on for aye—
Each heart-beat of their life to man brings nearer
The glorious morning of the perfect day.”

**“ Destruction and salvation are the hands
Upon the face of time. When both unite,
The day of death dawns. Every orb exists
Unto its pre-appointed end ; and earth,
My creature, the elect of worlds, ere all
Is saved. The world shall perish as a worm
Upon destruction's path ; the universe
Evanish like a ghost before the sun ;
Yea, like a doubt before the truth of God—
Yet nothing more than death shall perish.”**

"PROVE ALL THINGS."

1 THESS. i: 5.

"FAITH WITHOUT WORKS IS DEAD."

JAMES ii: 20.

"OUT OF THE HEART ARE THE ISSUES OF LIFE."

PROV. iv: 23.

CHAPTER II.

UNIVERSALISM AS A HEAD, AS A HAND, AS A HEART.

"When men have several faiths, to find the true
We only can the aid of reason use;
'Tis reason shows us which we should eschew,
When by comparison we learn to choose."

All systems of religion, like systems of science and philosophy, should be brought to the test of reason. Religion is not reason, but all true religion is reasonable. Faith and reason are not one, but each is a help to the other.

"True faith and reason are the soul's two eyes.
They are not matches—often disagree,"

but they never deny each other. The light which gives one a clear vision never blinds the other. Their spheres are different—one is above the other; but they are not antagonistic. Faith has its root in reason, and draws its juices thence. What gladdens faith never saddens reason. What

helps reason never hurts faith. Their nutriment is different, yet each thrives best when the other is well fed. Like lakes connected by an invisible duct, they rise and fall together. Like twins whom some secret tie of life unites, they rejoice or suffer, live or die, together. Every thing true in faith is reasonable in fact. Every existing fact is a rock on which faith puts her foot and stands securely. Faith and reason are logical complements of each other. Neither is perfect without the other. That reason which denies faith is illogical; that faith which scoffs at reason is absurd. Those philosophers who think without the aid of religion, are like men with one eye, who see every thing without the true angle of vision. Faith and reason looking together form the true angle of spiritual vision, under which the facts of nature and theology arrange themselves into the true system of religion. Religionists who reject the aid of reason are either fanatics, or like fanatics, who see every thing by halves, or but half see any thing. It is said every thing has two sides. It is doubtless so of religion. Reason sees one side, faith the other, and the two sides are inseparably united and form the golden whole.

Some one, looking at the starry heavens, said: "If the outside is so glorious, what must the inside be!" Reason sees the outside; faith the inside of things.

Some reject reason in religion because it is carnal. But natural reason is no more carnal than natural faith, nor these more carnal than natural conscience or affection. Every faculty and power of the human mind is alike carnal in its natural state. If one is devoted to religion all should be. If one is consecrated by religion all should be. If faith alone is quickened a fanatic is made. If love alone is quickened a devotee is made. If reason alone is quickened a theologian is made; neither of which is necessarily a Christian. If the whole mind is quickened, by the power of the divine religion, a Christian is made. No objection, therefore, can be brought against reason because it is carnal, more than against every faculty of the soul, or the soul itself. Like the body in disease, every faculty is alike subject to frailty and sin, and is to be saved, not in part, but in whole. A soul without reason is like a body without a head, and there is no such thing as making a portion of it Christian

without making it all Christian. If the hand is full of health, the whole body is full of health ; for one blood permeates it all. If the blood of Christ vivifies one faculty of the soul it must all. The soul is alike needy in all its parts, and wants the divine panacea in its every fiber. Its reason can not be cut off and cast away because it is more diseased than the rest, nor its use be dispensed with in any work to which the soul is called. But more than this must be said of reason. It is more than a negative or passive quality. It is an active power of the spiritual man, and is spiritual when any part is spiritual. As it exists in men, it is, perhaps, as spiritual as faith. And being of the spiritual man, and no more subject to carnality than any other part, it follows that the true religion can not be enjoyed without its participation in its benefits. Reason, therefore, is as useful and necessary in spiritual as in temporal things. There is as much use for reason in religion as in science. There is as much use for reason in heaven as on earth. Reason is as valuable in Moses as in Columbus ; as necessary in Christ as in Newton ; as essential to the perfection of the divine as the human mind. Reason

is not carnal because it is reason, but because the soul to which it belongs is carnal. A sinner must use such powers as he has to find his way to righteousness and heaven. He must see with such eyes as he has; walk with such feet as he has; pray with such heart as he has; think with such mind as he has, and determine with such reason as he has. Human reason is frail, but very useful in all that pertains to the divine as well as the merely human life. It is as great a help in repentance and obedience and faith as in the things that are of the earth. It serves the saint quite as well as the sinner, and must be summoned to every investigation of religious opinions and systems, if men would find the truth and live by it; would honor God and bless their fellows. Only by investigation can there be rational stability. Only by this can there be intelligent Christian growth. Only by this can there be enlightened faith and a true submission of the human will to the divine.

If a man would repent of his sins he must reason concerning their evil effects upon himself; their injury to others; their hatefulness in the sight of a holy God, and the certainty of his being

punished for them. Only a reasonable being can repent; and no sinner can repent save in the use of reason. Neither can any one obey the divine injunctions without the use of reason. Reason is, therefore, one of the feet on which every sinner must walk into the open door of God's kingdom.

I.—UNIVERSALISM AS A HEAD.

“As men from men
Do, in the constitution of their souls,
Differ, by mystery not to be explained,
And as we fall by various ways, and sink
One deeper than another, self-condemned,
Through manifold degrees of guilt and shame,
So manifold and various are the ways
Of restoration, fashioned to the steps
Of all infirmity, and tending all
To the same point—attainable by all:
Peace with ourselves, and union with our God.”

The human body is the visible symbol with which to illustrate the human mind. The *head* represents thought, reflection, philosophy; the *hand* represents action, executive force, working ability, practical capacity; the *heart* represents sentiment, feeling, affection. The human mind combines all these forces in one, and by them all is made a complete sentient being—a child of

God, bearing in all its spiritual faculties the image of the divinity.

Any system of religion, to answer the wants of the human soul, must possess all the requisites to meet and supply nutriment to all the faculties indicated by the head, the hand, and the heart. It must have philosophy and something more. It must have sentiment and something more. It must have work and something more. Though philosophy alone can never save a soul, it is nevertheless useful; though love alone can never save a soul, it is still a grand essential; though works alone are inadequate to salvation, they hold a place that nothing else can fill. There must be a union of many things to accomplish the divine purpose, even with a single soul.

The philosophy of Universalism may be stated briefly as follows: The universe exists in its wondrous forms of world, plant, animal, and man. It can not so exist without a cause. That cause must be adequate to such effects. No cause can be adequate to such effects as are known to exist in the immensity of space, and in the singular powers of mind, without infinite intelligence and power. That cause is God. Revelation assures

us that this God is good, also. This, the reason and moral sense of man unhesitatingly accepts. This God, combining infinite intelligence, power, and goodness, is one, as the unity, harmony, and adaptedness of part to part in the great whole, and in all its particulars, clearly attests. This God, ample in his powers and means, plans and executes with a view to a definite purpose. He sees the end from the beginning, and begins and proceeds with a view to the end. He sees every obstacle to be overcome, every means requisite to the accomplishment of his purpose. He weighs perfectly the momentum of every force which can oppose his purpose, and devises his plan with a view to all things necessary to its success. Nothing can come in by accident to defeat his purposes, because all is clear to his infinite comprehension in the beginning. All is under his control. Created mind, as well as created matter, is subject to the control of the Infinite Mind. The powers of self-action conferred upon finite mind are conferred powers, and still subject to the Infinite Mind, though controlled by secondary agencies; and are as certain to accomplish the divine purpose as lifeless matter. That

purpose—that great purpose which includes all other purposes—is the praise of his glory through all the creatures formed in his likeness. God's glory is the purpose and end of the universe. That glory in its sublime fullness, in its hallowed perfection, is the ultimate object to which all things in heaven and on earth are conspiring. Not in matter is that glory found, but in spirit. Not in dead worlds, but in living souls, is God's glory manifested. Not in humiliated creatures, but in loving, worshiping children, is this glory made complete. Therefore, his purpose includes his children, all the orders of his intelligent family in heaven and on earth, as the instrumentalities for magnifying his glory, and accomplishing the intent of his gracious mind. That glory is not self-exaltation, but an extension of the divine qualities to the millions of creatures made capable of enjoying the life of God. Paul says to believers: "Ye are my crown." So his redeemed family shall be God's crown of glory.

Man is a child of God. On him rests a share of the divine affection. Over him is extended the divine care. For him are expended a portion of the divine labors. To him is intrusted a share

in the work and honor of giving glory to God. He is to participate in the blessings and glories of the divine order of life. His life is not merely temporal, but eternal. He lives, in God's purpose, not for time only, but for eternity. He is to serve that purpose, not now only, but hereafter and always. This life is but a span. Earth and time develop but little of his power and worth. Poorly would he praise God if no more time were given him. He is born on earth and but little more. A few of his race are "born again"—born into the new life—a chosen few—"the elect"—to taste and tell something of the goodness of God. A few rise into the spiritual kingdom, to honor God in the flesh, and proclaim to their fellows the Gospel of eternal life. But as a race man is a failure, if there is no opportunity granted him to honor and glorify God hereafter. As a race he does but little to enhance the glory of God, if redemption is confined to this life. The vast majority of the race will never glorify God, but put him to shame, if the career of emendation is closed at death. God will be dishonored in billions of souls, and will be as one who began to build without counting the cost, if men may

not be born into the regenerate life on the eternal side of death. All God's works shall praise him, and all his children shall glorify his name; not all in time, but in the course of their existence. They are made for their whole existence, and not for a span of it. They are not made for this life only, but for eternal being, which, in its fullness, shall glorify its author. The corn is not planted for the blade, nor the ear, but for the full corn in the ear. The orange is not planted for the green shrub, nor the fragrant flower, but for the ripe fruit. The acorn is the promise of the ripened oak. The egg is the prophecy of the perfected bird of the air. So man is the seed of the angel, and all men on earth the children of the completed family of adults in Christ in heaven.

God does nothing at a hazard, and nothing by chance. The daily providence under which men live; the relations they sustain to each other; the discipline of life; the duties, trials, sorrows of this mortal state; the judgments and awards of justice and mercy from the divine government: all contribute to the great purpose of God with men. They are all by the grace of God; and these, united with the direct means of grace

through Christ, constitute the sum of the agencies God is using to accomplish his purpose. Grace fills and magnifies and glorifies the divine government. Grace shines in the morning sun and falls in the evening shower. Grace distills in the flowerets of home and melts in the tears of sorrow. Grace mingles in the cup of joy and the bitter gall of affliction. Man is born and cradled in grace. He lives under its tender guardianship and dies in its arms. Sinner as he is from the beginning, only grace could deal with him with that tenderness and patience essential to his regeneration and God's glory through him. And the crowning display of grace in Christ Jesus, under the Father's government, is to melt and subdue the obdurate heart of the chief of sinners, and win the cruellest prodigal from his wicked wanderings to the home and heart of God. That superlative display of grace in and through the Son of God is not in vain for any sinful man. That immaculate birth; that sweet and holy life; that precious blood poured out in bitter death; that glorious resurrection; that Divine Gospel of reconciliation; that sublime ascension; that earnest and tender sympathy breathed for men in

the Comforter; that advocacy of the cause of human interests in heaven, and that precious witness in the hearts of believers, attesting still the active agency of Christ in his holy work of redemption, is not to be in vain for any child of God. Christ is not for this life only, but for the kingdom of God. His sway is over the soul here and hereafter. He is glorious in life, glorious in death, but more glorious beyond. His work is where men and spirits know not God; where sentient creatures are lost; where spirits are in the prison of ignorance and sin; where the children of God need help. He is the great Helper, for the whole world of need, on either side of death. He has abolished death. It does not divide his kingdom. It does not hinder his work. It does not stop the flow of his spiritual agencies to needy souls. All are in need who know not God. Millions die without a knowledge of God every year. Millions rise annually into the future life without a knowledge of God. Shall they never know God? Where is Christ, with his Gospel of the everlasting Father? He is there. He is risen. He will preach that Gospel. He will be in his ministers there the power of God unto salvation.

The "elect" from this world will be there, robed in light, bearing torches in the mighty procession of saints marching through that land teaching the Gospel of redemption, and Christ will be in them all the power of God unto salvation. All the Christian agencies of grace will be there doing their work in behalf of them that know not God. Why not? Who shall forbid? Who shall limit the grace of God through Christ? Who shall say to it, "Thus far shalt thou go and no farther?" Who has said there is no regeneration after death? Who has said there shall be no improvement, no growth, no progress after death? Who has said the Gospel shall not be preached to spirits who know not God, and that they who hear shall not be converted and give glory to God? Who has said that the future life shall crystallize into solid, unchangeable substances the moment it is begun; that all spiritual being shall stiffen into unimprovable existence as soon as it is entered upon; that hearing, learning, and culture cease with death? Not the great Teacher; not any men of God. God is the Master of times and seasons. They serve his purposes. He never makes haste; nor crowds eternities into moments.

He was millions of years in preparing the earth for the temporal abode of man. He will be millions of years, it may be, in producing the human race in this nursery of infant angels. He may be quite as long in schooling that race for its celestial home. He has no occasion for being in a hurry; eternity is his. So he can take his own time with any single soul. He is not obliged to save it in this life or not at all. He has given the power of action—a measure of freedom to the soul. He does not choose to resist that freedom, nor contravene that power of action. If any soul resists his word, disobeys his law, and refuses to live the spiritual life of Christ, God is not in such haste but he can wait for that soul to experience enough of darkness and disobedience. If any choose “outer darkness,” God can afford them time enough to reap the bitter fruits of such choice to their perfect satisfaction. He has time enough for punishment; and time enough for reward; and time enough for repentance; and time enough for obedience and spiritual life and glory, each in succession. And he is as rich in means as in time; and can serve his purposes with his children as fast as their good shall

require, without interfering with their moral freedom. It is as easy for him to save a soul as make a world; only he has different ways of doing the two things. And he can save all souls as easy as make all worlds. The latter work gives glory to his wisdom and power; the former to his goodness also. But he will save all souls through Christ in the time and place that shall best subserve the interests of the whole, and in the way of repentance, faith, and obedience taught in the Gospel. He has but one way of salvation. He saves all souls the same way he saves one soul. He has not one way for spirits in the flesh and another for spirits out of the flesh; not one way for infants and another for adults; not different ways for different conditions; for the necessity for salvation is similar in all souls—is a universal condition. All are subject to vanity. All need the light of heaven and the power of grace in their hearts to bring them into conscious union with God. The way to effect this is in and through Christ. His is the only “Name,” and he is the only “Way” given under heaven by which men must be saved. He is “the Light” by which any and every soul must be illuminated to

be saved. And wherever that light sheds its divine effulgence in a soul it is saved, whether it be in the temporal or eternal world. Salvation is union with God; the soul's consecration to truth and righteousness; spiritual life; citizenship in Christ's kingdom; Christian discipleship; the stature of manliness in Christ. It is effected by repentance, faith, and obedience to the divine law of duty—the one way, simple and plain, which Christ has announced. That way is to be kept open, and the means of salvation kept active, till all peoples, languages, and nations, shall serve the great Head of the family in heaven and on earth, and he be Lord of lords and King of kings, and his dominion be full of the glory of God.

II.—UNIVERSALISM AS A HAND

“Action still must wait on thought;
Life's a voyage, rough, though short
We must dare the sorrow-wave,
Many a sin-storm we must brave,
Ere we reach our destined port.”

One of the best recommendations for any system of religion, is its working capacity. If a religion seems perfect in theory, yet fails in prac-

tice, it is of but little value to men. If a faith is apparently strong in its self-assertions and fortifications, and yet feeble in its works of molding men and character, it serves the world but poorly. If it professes much and does not do the works meet for such a profession, it has but little to recommend it to sympathy and support. Working capacity is the test of usefulness, and the great final argument which is to settle the question of the success and permanency of every religious system.

This is a rough world. Here is wilderness; there is desert; yonder is mountain; and between are gulfs and swamps. Only work, untiring and exhaustive, can make the cultivated farm, the garden, the lawn, the road, the villa, the town, the city, of civilized society. This outward world is but a symbol of the inward world. There are great deserts of ignorance, high mountains of pride, and deep gulfs of passion and sin, in the inner life of men and in the condition of society. And only the working hand of a powerful religion can create order and beauty and spiritual fertility in this mental and moral chaos, and produce the peaceful flow of spiritual life.

The religion which works most and best will be most successful, and ultimately regarded as truest. Work is a hard argument to resist. Work is a strong opponent to overcome. It is a competitor that wins almost every field. It wields the sword of victory and bears the spoils from almost every scene of conflict. Work is God's ordinance and it belongs to his religion. It is the right hand of mercy which gathers the fruits of salvation in the garden of the Lord.

When the contest is between truth and work, truth has to yield. When faith, or love, or culture, or reason, takes issue with work, work prevails. The work of the Catholic outruns the truth of the Protestant. The work of the Methodist outdoes the truth of the Unitarian. The work of the poorer system is more effectual than the truth of the better, when the better is deficient in work.

Work is a quick agent; truth is slower. Work is active to-day; truth waits till to-morrow. Work takes advantage of time; truth lets time take advantage of it. Work secures pennies; truth lets dollars slip. Work is up by daylight; truth lies till sunrise. So work distances truth by its sheer activity. Truth is over confident and

trusts all to the innate power of right; work is distrustful and lets no opportunity slip for an advantage. Work, therefore, is always successful when other things are equal.

Universalism, perhaps, is more deficient in work than in other qualities of value; as are all truthful systems from their restful leaning upon the truth. It inclines to the error of over-confidence in the efficient power of its truth and righteousness. It trusts too much to the immediate power of God, and the efficient rationality of man for seeing and doing the right; and waits too patiently for the results which work alone can secure speedily. Knowing itself right, it waits too willingly for the people to become right. Holding the truth, it rests too contentedly in it. It falls into the common error of applying the poetic prophecy, "Truth is mighty and must prevail," to the active present. Truth is mighty; but its power is silent and slow. Truth will prevail; but its season of triumph is far in the future.

Yet Universalism has been and is at work with a vigorous hand. It has had a rough country to possess, fortified at every point, defended by

strong arms and organized and disciplined hosts. It has had a powerful enemy to overcome—an enemy not only prepared, and strong, and numerous, but one stimulated with enmity to its doctrines and a bitter hatred of its claims. It has had to possess the land inch by inch, and maintain its ground against the combined plans and energies of all other systems and sects. It has stood alone battling for its truth, for a place to live and work, for a name, a people, and a church. Having secured a name to live and a house to live in, it has gone vigorously at work for human redemption.

1. Its first work in behalf of men has been to increase their faith. Through Universalism God has answered the apostolic prayer, "Lord, increase our faith." It found the world largely infidel, and the church with a narrow and pharisaic faith. Since its first proclamation as a system of religion—as a full statement of Christianity, the faith of the people in and out of the church has been steadily increasing. Not only the faith of its own believers has increased, but the faith of its opposers. Men every-where have come to feel a larger trust and a warmer hope in the

happy issue of every existence. Fifty years ago infidelity was a strong and open power in our country; now it hardly has a name to live. Skepticism was the common condition of mind out of the church; now it is so modified as almost every-where to take on some form of faith in Christ, some hope of immortality, some consciousness of spiritual life. The doubt of to-day asserts strong claims to belief, and often errs in believing too much. Infidelity is not wholly overcome, but it is defeated and all its out-posts taken. It has abandoned all its old positions. And this is largely the work of Universalism. That has taken a middle ground between the old church and the old infidelity—a higher, richer, happier position, where reason and revelation meet, where nature and God are in unison, where Christ meets man as he is, and lifts him up to a personal consecration, to a union with the divine. There is much want of faith and erroneous belief yet in the world; but the scoffing tongue is paralyzed and the impious heart is rebuked. Erroneous belief is better than scoffing unbelief. Over-belief is better than none at all. There is much to be corrected; still as great a work as

ever to be done. This is now the great work for Universalism. The world, now inclined to credulity, to believe on too slight evidence, and to believe unreasonable and unchristian ideas, is to be pointed to Christ—to him as the only authorized teacher of spiritual things, as the only guide to life and peace, and communion with God. Christ—the Son of God—the promised Messiah—the Light from heaven—the risen and glorified Lord of the whole family on earth and in heaven—is now to be set before men as their real and only Savior, as their dearest and truest friend, as the author and finisher of their faith, and as the center and life of their hopes.

2. Universalism has shown a strong and dextrous hand in dealing with the absurdities of the old churches, the superstitions fostered by the fathers, the terrors with which people were injuriously alarmed, the dogmas of election and reprobation, infant damnation, retribution in literal fire, a local perdition, and kindred doctrines. It has compelled a mental revision of nearly all Protestant opinions, and pressed a milder and more hopeful theology into all the churches. It has toned up the Protestant world to a higher

and diviner harmony, and promises to carry on this work till a brotherhood of the churches shall fill the whole earth.

3. Universalism has dealt telling blows upon the pious cant of hypocrisy and the officious pretensions of self-righteousness. It has unmasked much of the religious deceit and cunning with which the credulous and timorous have been deluded, and has lifted the vail of unsaintly sanctimony from the faces of many spiritual mountebanks, who plied a desperate trade in human fears and hopes. It has taken the modern Pharisee in hand and repeated to him the lesson the Master gave to that class of ancient would-be worthies. It has done a faithful service to the Christian church in the way of purification. It has worked industriously in weeding out the tares an enemy has sown.

4. Universalism has been a philanthropic reformer—a Howard in the church—a Good Samaritan on the way of life. It has ministered to the bruised and bleeding; befriended the friendless; visited the sick and those in prison; shown mercy to the outcast and criminal; had pity for the slave and the poor victims of lust and appe-

tite. It has dealt tenderly with the erring, and shown itself the friend of sinners. Yet in doing this it has reproved sin always and every-where, and pressed the solemn truth that God disapproves and punishes all wickedness. It has visited legislatures and governors in its strong appeals for better laws, and done not a little to modify the civil and criminal code of the country. It has stoutly opposed all that is barbarous in theology, in law, in practice, and lent a helping hand to all good reforms. It has been foremost in all humane and generous works.

5. Universalism has lent truth and grace to the pen of modern literature. It has given inspiration to many of the sweetest poets of modern times, touched with a tender humanity many scholarly hearts who have put strains of holiest music into verse, and written noble Christian thought into undying books. It has fired not a little of modern oratory. At this time nearly all of the finest orators of this country are in close sympathy with its sentiments. And it has affiliated in like manner with science, and helped largely in that reciprocal work of improvement which science and theology, by mutual co-opera-

tion, are so rapidly effecting. In Germany, England, and America, it has so molded the educated mind as to modify the laws, books, sermons, hymns, songs, popular institutions, and the tastes and culture of the people. It has already instituted a new order of things in the inner life of the world. Its direct and indirect efficiency in producing the great and beneficial changes of the last fifty years, has been more potent than its opposers have dreamed of, or only its warmest friends have dared to claim. It has been indeed the Day Spring of modern times.

6. But aside from all this general influence, Universalism has created a new denomination and organized a new church in the great Christian fold, and brought together as one people, as a household of faith, many thousands of Christian believers. It has built churches, ordained ministers, established Sunday-schools, founded schools and colleges, organized associations and conventions, and published books, periodicals, and papers, at an expense of some millions of dollars, in this country. In Germany and England a work of still greater magnitude has been carried on, of the same general character, but been min-

gled more closely with the general work of all Christian churches. Probably never so much as now was the world feeling the strong molding hand of this Christian power. It is at work in church and state, infusing its elements of hope and humanity into the very structure of the new growth of the age. Every swelling bud on the tree of humanity has to feel its infusion of faith and charity; every opening flower exhales its fragrance; and the fruit from the bending boughs harvested by this generation, attests the sweetening presence of its affectionate influence in the ripening process. The age grows strong and glad under its inspiring hand.

III.—UNIVERSALISM AS A HEART.

"God is love."

"If but these words that book contained,
On which our every hope is built,
It were enough, though we had drained
The very dregs of grief and guilt.
Love will not harm—love will not pause
In doing good to aught that's dear,
Till nature doth reverse her laws,
And thwart high heaven in her career."

Universalism is almost the synonym for heart. It is the one word for all gracious sentiments. It

is an all-abounding religion of love. If the world does not understand it in full, it knows this good thing of it, that it does not lack that gracious element which an apostle said "is the fulfilling of the law." It is known of all men to embody the spirit of the "new commandment," that men should "love one another." It is everywhere understood to utter the apostolic saying, "Love worketh no ill to its neighbor." All who have heard any thing of it, understand that it inculcates that sublime moral sentiment put into practice perfectly only by God and his Son, "Love your enemies." No one mistakes its compassionate voice, uttering always its leading theological doctrine that God is love, and the necessary practical conclusion that men should be merciful and friendly with each other. Indeed, the most popular objections to it amount to this, that it is over-merciful; that it is all mercy and love; that its great compassion makes it forgetful of the claims of law and justice—as though mercy was necessarily at variance with law—as though love was inherently unjust—as though the heart was naturally opposed to the conscience—as though goodness could not be righteous. Ask objectors

if the world is not selfish and cruel, and needs most of all things an unselfish and beneficent impulse—if hardness of heart and remorseless enmity between man and man, between sect and sect, and party and party, between race and race, is not at the bottom of wrong and sinfulness, which only a great awakening of the human sentiments of the human soul can overcome, and the reply will always be in the affirmative. And yet when a religion comes from heaven freighted with love, rich, deathless, universal, it is objected that it is too much of a good thing to be believed—“too good to be true.” It is a greater love than most men know how to receive—a richer grandeur of heart-power than selfish men can readily comprehend. Love unmingled with selfish purposes they have not experienced, and know not how it can exist in other beings. This heart-power, so difficult for selfish men to conceive, was exemplified in Jesus Christ. His sweetly sorrowful life; his deeds of beneficence; his patient acceptance of insult and injury; his calm submission to the misconceptions of him and his teachings which made him the object of hatred and abuse; his mock trial and condemnation, and his tragic death

at the hands of those he was living and dying to bless, was, as a whole, the sublimest expression of unselfish love the world has ever seen or can see. This love of Christ for sinful man, expressive of the infinite love of God for all his sentient creatures, is the heart of Universalism. It is not weak sentimentality, but strong moral affection. It is not a soft emotion which can not bear the chill of neglect or the frost of abuse; but a vigorous affection which will bear and suffer and struggle till it overcomes all enmity, and secures the triumph of unselfish love. It is so pregnant with moral power that it is as just as it is tender; as righteous as it is beneficent; as holy as it is humane. It enters into the retributions of God; into the moral discipline of the world; into the trials and afflictions of men; into the schools of adversity where sinful souls learn the hard lessons of penitence and submission. It is as vitally present in judgment as in pardon; as truly the voice and the breath of the blessed God in the hardships and trials of men, as in the sweet answers to holy prayer. It is the Holy Spirit, not only in the visible means of grace, but in the providence by which men are sustained and

ripened for the home of the blessed. Sweet is this heart-power to those who have experienced the blessedness of our holy religion. It is to them a hallowing presence which attends them on life's changeful way, and lends a strength and charm to all upright endeavors. Love of God—this is the great center and substance of the Christian religion. This brought Jesus from the skies; this made man in the divine image “a little lower than the angels;” this vitalizes all the means of grace and all the providences of life; this gives blessedness to Christian principle, arms virtue with its holy power, and converts afflictions into blessings in disguise. This sweetens the tear of penitence, sheds sunshine in the way of obedience, and crowns the whole Christian experience with the conscious blessing of spiritual peace. This charms and sanctifies even the griefs and sorrows of the Christian life, and makes its dying bed “soft as downy pillows are.” This love, uttered in the trials and suffering of the dear Lamb of Calvary; reuttered in the patient sacrifices of martyrs and saints; expressed over and over again and again in the crosses borne by Christian men, and the sacrifices made

all along the way of Christian life by believing, trusting, hoping souls ; seen by the eye of faith in the providence which "shapes our ends, rough hew them as we may," and in the judgments which teach that "hard is the way of the transgressor"—this love is the world's hope. Think as we may of other things ; estimate as we will creeds, works, rituals ; debate as we may theories, speculations, professions ; urge as we are able means and ordinances ; this love, after all, is our final and only trust. Our works fade away before it. Our theories vanish in its presence ; all else is secondary, dependent—the outgrowth of this. Love of God, through Christ, through men, through providence, is the heart of the Christian religion, which vitalizes it all, and without which it would not, could not be.

"O yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood:

"That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete:

"That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

"Behold! we know not any thing:
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring."

"FAITH IS THE SUBSTANCE OF THINGS HOPED FOR, THE EVIDENCE OF THINGS NOT SEEN."

HEB. xi: 1.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL, BOTH SURE AND STEADFAST."

HEB. vi: 19.

"THE GREATEST OF THESE IS CHARITY."

COR. xiii:

CHAPTER III.

UNIVERSALISM AS A FAITH, AS A HOPE, AS A CHARITY.

"Star unto star speaks light, and world to world
Repeats the pass-word of the universe
To God; the name of Christ—the one great word
Well worth all languages in earth or heaven."

Universalism is the interpretation of Christianity, as given by a sect. It is the Gospel as understood by a class of Christians. It is a statement of the religion of Christ, as made by a portion of his disciples who honor his name, who revere his character, who adore his being. To them he is a Divine Personage sent by the Father, to redeem men from error and sin. He is the perfect adorable One, full of moral majesty and spiritual sweetness—a miracle of excellence—a superhuman, super-angelic wisdom and grace—the Divine Son—"God with us," who in

word, spirit, and life, reveals the Father to men, and reconciles and consecrates men to God. He is the Father's agent in the work of regeneration and salvation, worthy to open the book of regenerate life, and lead the hosts of prodigal men back to their Father's house. He is as the Father in his work; for the Father is in him, conferring authority and power. He is the Mediator—the common ground where humanity meets its God. He is the Teacher sent from God; he is the Author and Finisher of faith; he is the Substance of hope; he is the Life of love; the Vanquisher of death; the Victor over the grave; the Rainbow on the cloud of immortality; the Light above the gloom of earth; the Sun of righteousness, with healing in his beams. While the Son of God, he is the Brother of man, "anointed with the oil of joy above his fellows." He is the Gift of God to men, endued with power from on high—the self-offered Sacrifice—the "Lamb of God which taketh away the sin of the world." He is the Way into life—the Door into heaven—the Divine Agency in the whole work of human redemption. So is he held by those who cherish Universalism; and they look to him with faith

and hope, and cling to him with fond, endearing interest. Through him they see the Father and "the mansions in the skies." With their hands in his they walk life's troubled way ; and supported and encouraged by him they enter peacefully and hopefully the valley of the shadow of death.

"Jesus, thou source of calm repose,
All fullness dwells in thee divine ;
Our strength to quell the proudest foes ;
Our light in deepest gloom to shine ;
Thou art our fortress, strength, and tower,
Our trust and portion evermore ;
Our refuge in temptation's hour ;
Our comfort midst all grief and thrall
Our life in death—our all in all."

Yes, they would say, "Christ in us" is "the hope of glory." The living Christ, whose body was crucified and is dead, but whose spirit is risen and glorified, is our Christ. He who was from "before the foundation of the world," and is now "in the heavens," who received of his Father the kingdom which should have no end, "that all people, nations, and languages should serve him," and is now gathering, "in heaven and on earth," with many instrumentalities, the people given unto him of the Father—is now drawing to him

every-where the hosts of the great family, who in spiritual "power and glory" is more effectually working out the salvation of men than he did in the flesh—he is our Christ. His is our religion; his is our Gospel. Oh,

"That our lips and lives might express
The holy Gospel we profess,
And our works and virtues shine,
To prove our doctrine all divine."

I.—UNIVERSALISM AS A FAITH.

"So fret not like an idle girl,
That life is dashed with flecks of sin.
Abide: thy wealth is gathered in,
When time hath sundered shell from pearl."

Universalism is a faith. Though based in the real, it has infinite relations with the ideal. Though profoundly rational, it is sublimely spiritual. Though it has its roots in present facts, it rises into the realm of prophetic vision and stretches away into the future. Though living in the shadow now, it looks above the cloud for the eternal sun. Though born amid seasons and years, it can not be limited to time, but will meditate on eternity and look always to the unseen

and immortal. It sees every thing rudimental now, and contemplates in the future, the complete, the full, the glorious. The present is the spring when seeds are sown ; the future is the summer when the rich products appear full-foliaged, full-eared, full-fruited, to the glory of the great Husbandman. The beginning is here ; the progress and completion beyond. The chrysalis of man is below ; the winged angel is above. The earthly state is comparatively "without form and void ;" but the Spirit of God is moving upon the human waste, in Christ, to make the heavenly state divinely fair and complete. The great week of the Lord must pass. Each day's work must be done, and finally come the Sabbath when the whole family in heaven and on earth shall "worship the Lord in the beauty of holiness."

Faith is a necessity. Men can not live and live to any good or great purpose without it. It is the vital stimulus to action. Even in the natural man, living wholly on the plane of the natural life, it is in some form an active power. He plants, sows, reaps, provides for the future, in faith. He marries, enters into business, establishes institutions, educates, organizes, invents,

navigates, cultivates science, frames governments, enacts laws, founds states, and does all the work of life in faith. He lives to-day for to-morrow. He prepares in youth for age. He studies when young that he may be wise when old. He confides in his hold on life. He trusts the order of things. He believes in the unseen laws which hold with tiny fingers the mote in the sunbeam, and grapple with equal ease the planet in its course. He resigns himself childlike to that Providence which "shapes our ends, rough hew them as we may." And the more he trusts, the larger his faith, the more commits himself to the unwritten wisdom of natural things—the more successful, harmonious, and complete is his life. This is the experience of the natural man. Though he call himself infidel, he believes more than he knows, has a faith far greater than his knowledge. Though he deny God, he believes in law and order. Though he denounce religion, he believes in an invisible rule of justice which rewards virtue and punishes vice. Though he scorns revelation, he listens to the silent voices around and within him which whisper the praises of a good life. There is a natural power of faith

in the human soul which no man can wholly silence. This natural power of insight into the unseen, of trust in the insensuous, or supersensuous, has but to be directed toward God as the vital essence of all unseen power, to be religious faith. And this again has but to be fixed on Christ as God's moral agent in the affairs of men, to be Christian faith. And this, still again, has but to be so enlarged as to believe that all power is given to Christ on earth and in heaven, to carry forward to successful completion the work given into his hands, to be the faith of Universalism. This is full Christian faith which contemplates Christ in power, Christ in victory, Christ triumphant over evil, wrong, sin—not yet triumphant, but carrying forward that gracious, regenerating, uplifting work of spiritual life which shall not stop till somewhere in God's universe, and some time in God's eternity, the last soul shall be redeemed, and the last sin-stain on the divine image shall be blotted out, and the divine life entered upon never more to be marred.

This faith never overlooks the necessity of individual regeneration; of individual submission, exertion, devotion. The process of the work

toward the great completion is through individual action. It is every-where an individual work. The whole is made up of all its parts. The whole can not be regenerated unless all its parts are regenerated ; nor can any part of the whole be regenerated unless the parts which constitute that portion of the whole be regenerated. The whole work, therefore, is individual work. Christ is the teacher in this work, and affords that divine aid, without which no part of it can be well done ; but the individual is the interested actor, and must give his heart and hand to the re-creating work of salvation. This faith, therefore, which sees the whole ultimately regenerated, sees it all accomplished by individual repentance and obedience. But even this individual work of regeneration is not usually a brief, but a long work. Few, if any, are perfectly regenerated in this life. The most Christian people, after a life of devotion and faithful Christian work, feel, and feel truly, that the redeeming work of salvation is not fully accomplished in them. More is yet to be done. They are only disciples here, learning the rudiments of spiritual life. They are apprentices in the flesh, taking their first lessons in the

divine art of living unto God. They are tyros trying their hands feebly in the things of the Spirit. The work in each individual, therefore, begins in the little and goes on to more, much, the whole. It is the leaven in the lump—the grain of mustard seed—in the beginning. And only the beginning is in the flesh, in any instance. What is begun below must be completed above. And then below there is only the first fruits of the harvest—the first drops of the shower. Only a few, comparatively, taste redeeming grace in the earth. The great mass of mankind live and die without any experimental knowledge of spiritual things. Their life is only embryotic. Grace must reach them, and their spiritual life begin after they pass from earth.

This work, so progressive, so interior, so uplifting, begun in so many already through the aid of Christ, is the proof-sheet, as it were, of the forthcoming volume of eternal life, the prelude drops of the rain of universal grace, the first fruits of the harvest of universal salvation. Seeing this, faith spreads her wings and rejoices. Seeing this beginning below, faith believes in its completion above. Seeing great sinners con-

verted in the flesh, it believes greater sinners may be converted out of the flesh. Seeing Christ working wonders among men, it believes he can work greater wonders among spirits. Seeing him walk on the physical Galilee, it believes he can walk with equal ease on the obedient spiritual Galilee. So are faithful believers encouraged to trust in Christ and press on; so do they learn to "work and wait;" so is doubt put to flight, and the clear vision of universal spiritual life made a potent and sublime reality. Things unseen, or seen only by faith, become enduring realities, while the temporalities of the present life pass away to be remembered only as things that were.

One essential feature in this faith must not be overlooked; it is its vision of the "blessed God." He is never the tyrant, the oppressor, the dictator, but always the Father. And especially does his parental wisdom appear in his disciplinary judgments. Does he create men in weakness and fallibility? It is that they may grow from this small beginning to strength and majesty, and see in all their career the infinite wisdom that led them up. Does he subject men

to temptation, and allow them to fall into sin? It is that this experience may quicken their perceptions of the "beauty of holiness," and give them a correct opinion of the value of righteousness. Does he lead them in hard ways of life, through bitter experiences of care and toil? It is that they may learn such lessons, and have such a discipline as such trials only can bestow. Do disappointments and afflictions come upon them? It is that through them they may be brought to a "far more exceeding and eternal weight of glory." Temptation, care, trial, affliction, judgment, are God's modes of discipline, chosen because they are better than any other. These are his furnaces, in which he refines the gold found in the rough mines of human nature. Life is God's great work-shop where, through many a grinding process, he works out the polished statues of manhood and womanhood that shall adorn the upper temple. It is a gymnasium in which, by struggle, endeavor, and discipline, are developed the strength and agility needed by his children. The highest good of men requires this hard training. Justice and mercy meet in all God's judgments. He is good

by night as well as day ; in storm as well as in sun ; in labor as well as ease ; in judgment as well as in direct blessing ; in death as well as life. He is the unchanging friend of man, whose ways abound in blessing, and whose infinite heart is infinite love. This is the faith that rejoices always in God and gives to him "glory in the highest."

This faith is a rich encouragement to men to live and work for righteousness. Men need encouragement. They are weak and easily disheartened. They are "made subject to vanity," morally frail. They are, in their best estate, but children of a larger growth ; and like children they need encouragement. Denunciation often depresses and weakens them. The whole plan of the Gospel is arranged upon the ground that men need help. Christ came to men because they were needy. They could not deliver themselves ; he came with his strong hand to help them. "Come unto me all ye that are weary and heavy laden." "Let not your heart be troubled ; ye believe in God, believe also in me." "My yoke is easy ; my burden is light." "Fear not ; for behold I bring you good tidings of great joy

which shall be unto all people." "The very hairs of your head are all numbered; fear ye not, therefore." This is the burden of the Gospel. It is an exhortation to trust. It is an appeal to faith. It is help for needy men; and to all who receive it, it is a help indeed. It is a divine tonic in the heart of the believer; a "pillar of fire by night" to weary pilgrims; a rainbow on the cloud to disheartened men. It is a stimulus to good works, an aid to virtue, and an armor of righteousness. Men are best when they are most cheerful and happy. Their good impulses are then in the ascendant. They seldom conceive evil purposes or meditate crime when in joyful moods. Wicked works are oftenest done in low, sad hours, when hope is faint and moral courage weak. Make men happy, and they are easily drawn into sympathy with the good Gospel of Christ. Speak some word of heavenly cheer, and they are ready to listen to another. "Fear not" is the first sentence of the Gospel message. "The gracious words" of Christ were a wonder to the needy people of Judea. These drew after him whole communities of the "common people." All this shows that help is the great need of men.

"Help, help," is the cry of fallen humanity everywhere. The Christian faith brings the needed help. This is the power of God unto salvation. This inspires in men the humane affections, and quickens every virtuous impulse. This warms the philanthropic heart to noble deeds of fellow-sympathy ; cheers the Christian reformer in his thankless work ; and animates all Christ-like men with the generous conviction that even the worst men may be helped and saved.

All natural religions are discouraging. They fill the devotee with gloom. They alarm and dishearten men. The gods are feared. Their wrath is placated with penance and gifts. Religious duty is a penance. Not so with the divine religion. That lifts the cloud of gloom ; breaks the spell of fear ; wins men's confidence ; draws their hearts, and saves them by faith in its benign power. Faith is the key that unlocks its treasures. Faith is the door that opens to Christ. It is the window that looks up into the heavenly realm.

Universalism, therefore, is not doubting, but believing. It has no skepticism in it. It staggers not at the promises. It is not a doubt, but

a faith. It is not a gloom, but a glory. Its God is omnipotent ; its Christ is efficient ; its prophecies are histories written before ; its truth is sure to win ; its mission is to be triumphant. It sees death conquered, the grave robbed of its victory, immortality universal, the Gospel victorious over sin, and the sentient creation rejoicing in the light, and soaring in the glory of spiritual and eternal life.

II.—UNIVERSALISM AS A HOPE.

“Rise, happy morn ! rise, holy morn !
Draw forth the cheerful day from night !
O Father ! touch the east and light
The light that shone when Hope was born.

Hope is the “Eden regained” of Universalism. It is its “Rest for the Weary ;” its “Over the River ;” its “Mansions in the Skies.” Whatever else it may lack, it is rich in this Christian quality. If it is weak elsewhere, it is strong here ; its wings are spread, its eye fixed above, its flight is heavenward.

“Hope springs eternal in the human breast.

It is a natural power, and is a necessity in the economy of sentient existence. Men

must hope or die. They live as much in the future as in the present. A great joy to-day may satisfy them for the moment, but ere the night comes they ask, "what of the morrow." Noah sent out the dove, a little voyager over the waste of waters, to look for some green thing as evidence of the rising hill-tops. So hope goes out from the heart and hangs on restless wing till it can find some green spot of solid earth on which it can rest in peace and safety. Despair crushes the heart. Without hope life is blasted. Men take heart and strength from hope, even in temporal things; much more in spiritual. They are conscious of sin, of frailty, of ignorance of death and the future. A veil of mystery hangs before them, and they think of its profound secrets with dread. Naturally, like Adam, they shrink from God, and quail before the questioning spirit which searches the unseen; and without hope they would sink into utter ruin. Without hope there would be no provident preparations for the morrow; no living for the future; no studying in youth for the wisdom needed in age; no training of youthful powers for manly duty; no treasuring on earth of riches for the heavenly world. Cour-

age draws its chief stimulant to action from hope. The arm of labor is nerved by it. Affection is vitalized by its animating spirit, and human life in all its phases made glad and active chiefly by its buoyant power. No natural power of mind enters more largely and usefully into all the concerns of life than this. And any religion which should ignore its existence, or seek to crush its aspiring spirit, would be unfriendly to the growth of virtue and to human happiness. Hope must have its place and do its work in the spiritual as in the natural life.

And what is its place in the Christian Gospel? "Faith is the substance of things hoped for," says an apostle. Hope, therefore, leads and limits faith. Hope is the polar star of faith. Hope indicates the objects of faith. Hope is the forerunner, the prophet, the John-the-Baptist, of faith, suggesting its work and leading it to the field of its activities. Hope is the prophet of the soul's desires—the oracle that utters its needs, its aspirations, its anticipations, its ideal visions of perfection and peace. And faith is the intellectual insight into the ways and means of attaining these ends. It is the engineer that maps out the

way and opens the avenue to the desired object. Hope is more a spiritual aspiration; faith is more an intellectual perception. They assist and limit each other. They are parts of that clear vision of spiritual things with which the Christian soul is blessed. Christian faith, therefore, can believe in nothing which Christian hope does not sanction. Faith is the servant of hope. Christian faith can not properly believe any thing and every thing which the intellect may impose upon it. The intellect is cold and hard, and may form creeds and decide in favor of doctrines as cruel as Satan. It may create a theology and arrange a system of religion as cold and heartless as the rules of logic by which it works. But Christian faith can not accept them as true and divine, unless they have the sanction of Christian hope. Christian hope must shed its light over all doctrines, opinions, creeds, teachings, before the faith of which Christ is the Author and Finisher can accept them as true. This statement of the apostle is, therefore, a philosophical as well as Christian one. Faith depends largely on hope. Its substance is made up of the objects of hope.

But this is not a single statement. He says

again: "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." Here faith and hope are united; and by this union it must be understood that nothing is Christian truth which both do not sanction.

Again, it is said, "We are saved by hope." So important is the hope element in the Christian work, that salvation waits on it. Men could not buffet the waves of sin successfully, could not resist temptation, could not avoid despondency, could not bear patiently the burdens of life, could not enter heartily into the work of regeneration, without the aid of hope. Men could not believe in Christ, could not receive his Gospel, could not accept his divine religion, without the strong power of hope. Without hope, their constant objection would be, "it is too good to be true." They would doubt the existence of a perfect religion. They would question the reality of a perfect man in the flesh. They would stagger at the promises in Christ. They would query about the victory over death; about the resurrection; about the many mansions in the Father's house; about the perfection and peace of heaven;

about the universal reign of righteousness ; about the power, glory, and universality of Christ's kingdom ; about the time ever coming when God shall be all in all. They would even question whether they could themselves be saved from sin. They would say, "The law of love is above human power ; the Golden Rule is too high to be practiced ; the Beatitudes are too perfect for mortals ; the Sermon on the Mount is a visionary excellencé ; the whole Gospel is too good for sinful men." This is the feeling of men with deficient hope. They stagger at the very door of Christ's religion. They have not courage to enter in. They fear to try to put on its yoke and take up its burden. And just here lies the greatest hinderance to its progress. Men are not hopeful enough. Sin has benumbed their aspirations. They take counsel of their fears. They sit in meditation with doubt. They ask the tempter whether they are strong enough for the Christian work ; and so they doubt and do nothing. The work of salvation can not begin when hope is low. Hope is the heart of work as well as faith, and the Christian's duty is made up of faith and works. It is true that we are saved by

hope. Some have supposed that men are saved by fear. They ply the whip of fear vigorously, thinking to help on the work of salvation. They alarm, bewilder, benumb souls with their dreadful blows. They take counsel of their passions, and seek to drive men to Christian duty as the slave-master drives his victim to work. They have no warrant for this. Men are not saved by fear, but by hope. They have too many fears even when let alone. Sin breeds fear. The sinful brain teems with phantoms of horror. Sinners need the mild anodynes of the Great Physician. In the majority of cases they want tender, rather than severe treatment. Allay their fears, and they will embrace Christ. Quiet their doubts, and they are ready to believe. Awaken their hopes, and they will try the yoke and burden of the Master. Convince them that regeneration is possible, and they will enter upon its work. Inspire them with confidence, and you create in them a will to believe and do the Christian work. So are they brought to "hope in God," to be "saved by hope." Every reformation must begin with the dawn of hope. Men will neither believe or work well against hope. It is like sailing in

the face of the wind; and all the New Testament writers seem to so regard it. So strongly has one writer stated it, that he regards men without hope as without God also (Eph. ii: 12). One says it is "the anchor of the soul, sure and steadfast." And how true is this! Without it, men drift away in a sea of doubt, and suffer the bitterness of its dreary blasts. There is more hopelessness in the world than we sometimes imagine. There are pillows nightly wet with hopeless tears. There are closets which hear daily the sighs of hopeless grief. There are circles of affection which are continually overshadowed with the cloud of hopeless religion. Hopelessness takes many shapes, and tortures souls with varying fears. It is one of the offices of the Gospel of Universalism to cure this hopelessness and this godlessness in the world. It is balm for the hopeless heart. Its voice is like the angel's "Fear not—I bring you good tidings." It utters continually in apostolic earnestness the injunction, "Hope thou in God."

III.—UNIVERSALISM AS A CHARITY.

“He loved his friends, forgave his foes;
And if his words were harsh at times,
He spared his fellow-men—his blows
Fell only on their crimes.

“Whate’er his neighbors might endure
Of pain or grief, his own became;
For all the ills he could not cure
He held himself to blame.”

“The greatest of these is charity.” The greatest of all excellencies is charity. The greatest quality of a man, the greatest part of a saint, the greatest thing in an angel, is charity; and charity is the soul of Universalism. It begun in charity. As it laid in the thought of God before man was created, when the Great Being desired to bless something, and there was nothing to bless, it was an unuttered charity. When God created the race of man, he expressed the charity of which his heart was full. The very name of God is expressive of the spirit of charity. God is the old Saxon word for *good*. God means *the good*. God is The Good—The Good One—The Infinite Goodness. This is

the beginning—the Alpha of Universalism. Its root is in God. It has grown up from him with the growth of his creatures. It is ripening its fruit in the ages of his Son. It is maturing its harvests in the summer of his grace. It is proving itself in the charity of all the saints. The prayer of every one is for all men. Many objections have been brought against Universalism, but it has never been said to be wanting in charity, the greatest Christian virtue. Much has been said of its deficiencies in other respects, but it has never been intimated that it is deficient in this. Here it is above reproach. Here, in sentiment, at least, it is faultless. All who know it, silently respect it for this. It harbors no malice; it countenances no selfishness; it approves of no cruelty; it fosters no pride; it sanctions no revenge; it allows no injustice; it favors no partiality; it accepts no bribes. It puts all men before God as needing his charity, and as needing the charity of each other. It teaches that no man can be saved without the charity of God, and no man can be in a saved condition without having charity toward all men. Charity in God is the first condition of salvation

on his part; and charity in man is the first condition of salvation on his part. The Pharisee can not be saved in his Phariseism; the bigot can not be saved in his bigotry; the selfish man can not be saved in his selfishness. And this because charity is the essence of Christian salvation. Though a man have all faith, and make all professions, and give all his goods to his religion, and offer himself as a sacrifice upon the altar of devotion, if he have not charity he can not be saved. He must have love for his fellow men; he must be forbearing, patient, forgiving toward others; he must have a heart of compassion; he must feel for pain and want, and sin and woe; he must give tears for sorrow, help for need, grief for suffering, blood for wrong. Like his Master, he must make sacrifices for others; take up their crosses, bear their burdens, feel their anguish, share their sufferings. He must feel the thorns that pierce others' brows; the chains that gall others' limbs; the iron that rends others' hearts. The stripes of others must reach him. Not "alone in his glory" is any man saved. Salvation is no such selfish thing. It costs a great price of fellow-love and suffering. It cost great

treasures of sympathy. It costs many tears and toils for others. It costs the whole price of man's selfishness. Christ-like, self must be crucified. To be saved a man must be full of his fellow-men. Like Jesus, he must take them all into his heart. They must be a part of himself, and he a part of them. He must feel them members of his body. The nerves of charity must reach from his heart to the farthest circumference of humanity. This is the charity of Christ, which every man must have to be saved. Salvation is a greater thing than some suppose. It is more than taking one little soul into heaven by itself, like a chilled lamb gathered in by the fireside from the storm-blast. It is filling a soul with universal charity. It is linking a soul with humanity. It is uniting the nerves of a soul with that great net-work of telegraphic wires which makes all know and feel alike the sorrows of all. It is putting a soul by the side of Christ to suffer and rejoice with him. Christian salvation implies much suffering. Did Christ suffer all he had to suffer, on the cross? No; he suffers now for sinners unsaved. His sympathies are as quick and strong as ever. He feels the woes of sinful men to-day. His soul is

in travail for them. Our stripes are still laid upon him. All men are his, and his great charity makes him feel all the woes that pierce them. As the Good Shepherd, he feels the blasts that chill his sheep. And his sufferings will not end till he sees of the travail of his soul and is satisfied. So efficient and sublime is his charity. And those who are saved partake of his charity, and share his communion with human suffering. And this is the test: if men enter into fellowship with their fellows; live for their good; grieve over their sins; cherish their virtues; share their sorrows; work and pray for them, they are united with Christ and taste his salvation. Perfect Christian charity makes fellow sympathy coextensive and coexistent with human sin and suffering. The saved, therefore, even the saved in heaven, with their Great Head, share yet the sufferings of men. Though saved from their own sins, their charity links them yet with their race, and makes them feel that divine interest in sorrow which is the sublimest quality of goodness, and which makes Christ the Savior of men. The full and glorious joy of salvation can never be felt, not even by one soul, till all are saved, till sin and suffering

are finished, and God is all in all. While sin exists the happiness of all must be incomplete. While sorrow rends a single heart, its wail and woe must reach all. Dying does not separate men from their race. Becoming Christians, being saved, does not separate them from their race, but unites them in closer and tenderer ties. Being joined to Christ does not separate them from their race, but only quickens in them that great charity which "beareth all things." Salvation, therefore, can not be partial and give a perfect heaven to any. The charity of Christ forbids it. Heaven is not yet complete to any. Beloved ones are not all there yet. Descendants in long lines are not there yet. The wail of sin reaches yet that holy abode. The tremor of woe is felt on all its nerves of fellow-love. Christ yet bears the sins of many on his heart. No, no; heaven is not perfect yet. It is full of souls tenderly solicitous for beloved humanity. The jubilee song of redemption has not been sung. It can not be while sin remains, while souls are unsaved. The charity of heaven forbids it till the whole family is gathered home. No selfish emotion is ever felt there. Charity bears undisturbed

sway. There is yet a great work to be done; there are yet great sufferings to be borne. But the promise is that success shall crown the efforts of the blessed Savior. "He shall see of the travail of his soul and be satisfied." "He will draw all men unto himself." He will gather all together in himself. He will bring all into sweet submission to his holy reign, and then give all back to the Father, reconciled, redeemed, saved, that God may be all in all. Then will come the end of the work of salvation, the end of sin and sorrow, the end of grieving sympathy and suffering charity. Then will charity put on her robes of joy; then will be sung the song of triumph, and all the hosts of heaven swell the grand chorus.

The principle of Christian charity leads logically to this conclusion; and frequent assertions of the Bible writers point prophetically to a time when joy shall be complete and heaven be full of jubilant praise. Almost every Bible writer contemplates such a time; and all divine principles indicate it with logical certainty. And yet men have been slow to accept it. They have not generally realized the important part which Christian

charity has to act in the matter; the necessity of union with Christ in sympathy and suffering; the great agency of suffering in accomplishing the great result. Men have not generally thought of rising up to share with Christ the sufferings for sin. They have thought to escape suffering rather than to take it on. They have craved heaven as a selfish peace rather than as a charitable toil. They have sought it as a personal rest rather than a benevolent sharing of the common sorrow of mankind. They have thought to go away from woe rather than to rise up into the central focus of its agencies.

If we consult only the most thorough Christian experience we shall learn that the nearer we approach Christ, the more we take on, sympathetically, or sacrificially, or vicariously, the sufferings of men. The best Christians have borne the heaviest burdens of fellow sin and suffering on their hearts. They suffer most with Christ. They can not lightly throw off the burdens which grind humanity in the dust. By the very tenderness of their souls they are compelled to share the sorrows of men. And the more tender and Christlike they grow by Christian culture,

the more their condition necessitates a Christ-like sharing of fellow-suffering. To suppose that dying releases such Christians from all such charitable association with fellow-suffering, is to suppose a power nowhere attributed to death. To suppose that going to heaven robs them of this divine quality of soul, is to misunderstand heaven. There they are less selfish and more charitable than on earth. There they are more closely linked with Christ, and share more fully his interest in sinful, suffering men. Their sympathy for suffering may be modified by greater knowledge, but still it must be essentially the same in principle. They may know better the meaning and use of fellowship of suffering; may understand better the necessity of suffering, and see clearer the uses of Christ's intense agonies for men; but still they will be none the less interested in human well-being. Their charity will indeed be more perfect, and they will know better the meaning of that Scripture which teaches that "if one member suffers, all the rest suffer with it." Christians know some thing of the meaning of that here; they will know it better in heaven. They will experience it more

perfectly in that upper state. Charity, therefore, would teach that sin belongs to the race, and is not wholly an individual matter; that suffering belongs to the whole body of humanity, and is not confined wholly to offending members; and that salvation is not complete for any until the whole are delivered. This, with many scripture lessons, indicates, almost positively, that all heaven is now interested in the salvation of men; that in heaven as well as on earth, charity is on its great mission of mercy, entering into the needs, wants, sorrows, and sufferings of God's unreconciled children, and will never give over till the last sin is repented of, the last sorrow is assuaged, and the last soul redeemed. "Then cometh the end." Then the "whole creation" shall have been delivered. Then all in heaven and on earth shall have been gathered into Christ, and all have offered to him the homage of grateful hearts to the glory of God the Father. Then shall have come relief, salvation, "full, free, and entire"—the redemption song to God and the Lamb.

But to this some may object that heaven is not so revealed to us. Our beloved in heaven

are now above sin themselves, and are enjoying the perfect bliss of that holy state. But have we not consulted our selfishness to arrive at this view? Christ is recognized as still interceding for men, advocating their cause, giving himself for their salvation. The angels are represented as rejoicing over the repentance of sinners. If so, then they sorrow over men's sinfulness; they grieve when men do not repent. And Christ assures us that men in the heavenly state are as the angels. If, therefore, the angels are interested in human conditions, and share sympathetically their joys and sorrows, men in the heavenly state, who are as the angels, must do the same. One thing is incontrovertibly taught in the Christian Scriptures, that men saved are Christ-like. Christ bears humanity on his bosom. He feels all their wants and sorrows, and will never find full relief from this divine sympathy till sin is finished and men are redeemed. Saved men must share with Christ this vicarious sacrifice. If the Head suffer, how can the members of the body help suffering with it?

Yet this is a glorious suffering. It is a

divine fellowship. It is a sublime excellence which, in its rich blessings, more, infinitely more than compensates for its sacrifices. It is heavenly heroism—kindredness with God—infinitely more to be desired than that passive rest, that baby peacefulness, that childish joy, of which so many dream. Oh, that divine charity might fill men full of Christ, that with him they might work and suffer for humanity, giving glory to God, till the world is redeemed!

Again, it must be borne in mind, that in the Christian character, charity is united with hope and faith; and that charity is greater than either. Charity leads them both. Christian hope must ask of charity what it shall hope for; and Christian faith must ask of charity and hope what it shall believe in. Faith is much dependent on charity and hope. Charity will, of course, claim a blessing for all; hope will anticipate a blessing for all; and faith, directed by charity and hope, will believe in a blessing for all.

Universalism, therefore, as a charity, is committed to the salvation of all men. With God, Christ, angels, and Christlike men, giving it

aid and support, it enters the field of human want and woe, assured of its ultimate success, and of the great pæan of universal praise that shall at last reward its works and sufferings.

My Father! trustful name!
O, may I call thee mine?
Give me the humble hope to claim
A portion so divine.

Whate'er thy will denies
I calmly would resign;
For thou art just, and good, and wise:
O, bend my will to thine!

Whate'er thy will ordains,
O, give me strength to bear;
Still let me know a Father reigns,
And trust a Father's care.

"OUR FATHER WHO ART IN HEAVEN."

MATT. vi: 9.

"WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO."

MATT. vi: 21.

"AN HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS."

2 COR. v: 1.

CHAPTER IV.

UNIVERSALISM AS AN ALTAR, AS A HOME, AND AS
A HEAVEN.

Our Father, "Thou madest us for thine;
We seek amiss, we wander to and fro;
Yet are we ever on the track divine;
The soul confesseth Thee, but sense is slow
To learn on aught but that which it may see;
So hath it crowded up these courts below
With dark and broken images of Thee;
Lead Thou us forth upon thy mount, and show
Thy goodly patterns, whence these things of old
By Thee were fashioned: One though manifold.
Gloss Thou thy perfect likeness in the soul,
Show us thy countenance, and we are whole."

W ORSHIP, love, and peace, are the soul's great wants. The soul is a child coveting the strength and glory of its Father; crying for the joy of its home; longing for the rest and bliss of "the house not made with hands." True worship is

hopeful and aspiring, and always intimates rest and peace, always intimates the greater, the nobler, the higher. Worship is not alone; it quickens the home sentiments, the heart impulses, the spirit aspirations. It is uplifting, and goes up to God, bearing the soul's best sentiments as its offering for the divine altar. Worship in our religion always utters itself most fittingly in that tender invocation "Our Father." This expresses at once the true character of God, man's relation to him, and the believer's filial and trusting attitude before him. This recognition of God as our Father, unites the idea of worship with that of love, for father is a term and object of affection; it also unites the ideas of worship and love with that of home; and worship, love, and home, with that of heaven; so that worship, love, home, and heaven are related ideas—a quartette of blessed thoughts, of which is formed the music of that anthem of thanksgiving which flows out from every saintly soul, and which, we trust, shall ultimately rise in jubilant praises from the redeemed family of God.

All religious people have associated love, home, and heaven, with their worship. Among

Pagans, Mohammedans, Catholics, Protestants, the natural heart asserts itself, and mingles sweet affections with all holy aspirations. Prayers are associated with beloved ones; confessions are mingled with hopes of heaven; praises are subdued and glorified by tender affections. Whatever is best, sweetest, noblest in man enters into and forms a part of his worship.

God being the Father, man is the child; God being the Creator, man is the creature; God being the Ruler, man is the subject; therefore, the ideas of piety, submission, and obedience are united with that of worship, as legitimate expressions of the relation between man and his Maker. Obedience belongs to the subject, submission to the creature, piety to the child, and worship to the finite dependent being. Therefore, the four ideas of worship, piety, submission, and obedience are naturally related, and constitute the minor tone in the anthem of praise that ascends from all saintly souls. These enter into all worship, and give law and order to the affections, and stability and strength to the aspirations. Worship, therefore, includes all that is moral and affectionate in religion. It unites

morality and love in holy wedlock. It joins the authority of law with the persuasiveness of hope and affection, and thus lifts the heart into the region of all holy influences.

I.—UNIVERSALISM AS AN ALTAR.

“For he whom Jesus loved hath truly spoken :
The holier worship which he deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless !.

“Follow with reverent steps the great example
Of Him whose holy work was ‘doing good ;’
So shall the wide earth seem our Father’s temple,
Each loving life a psalm of gratitude.”

Our Father’s temple! Has he a special temple? an abiding place where he dwells, a living, loving, glorious presence? Yes, “Ye are the temple of God.” The earth and sky are full of the mute praises of their Maker. All nature utters speechless praise from its riteless altars. “The heavens declare the glory of God.”

“In reason’s ear they all rejoice,
And utter forth a glorious voice
Forever singing as they shine—
‘The hand that made us is divine.’”

But enlightened, Christian worship ascends from another altar. Eye hath not seen it. It is in the temple God hath built to his own glory in the heart of his saintly child. The soul is God's temple, and he has made it for religion. Not all his temples are dedicated yet. Some are building, and some are fitting in the providential dealings of the Great Architect with them. Some are ready and are being consecrated by the voice of God, spoken experimentally within; and some are sounding with devout and glad praises to the Most High. In the soul he has built an altar from which he gladly receives its adoration. This is the teaching of our most holy faith, of which Jesus Christ is the Author and Finisher. Religion is not an outside matter—an extraneous substance introduced into the soul by some marvel, or miracle, or supernatural experience. It does not come down as a spiritual visitant from the skies. It does not exist in a place by itself, to be measured or weighed off to men as they want it. It is not a substance to be got by buying or begging. It is not above, or below, or around us, as a something we may bargain for, or take, as we choose.

It does not come *to* the soul from any place, but springs up *in* the soul from the seeds of God's planting. It is not an exotic, but a spiritual plant, indigenous to the native human soil. It is the love of God, an inherent, inborn sentiment, natural as the love of man, or the love of family. And, in the Christian sense, it is the natural love of God, trained, cultivated, blossoming, and bearing the fruit of praise, and prayer, and noble charity. As the love of family, so the love of God is universal. Religion is as universal as the family. All men are religious. But their religion is not all right or Christian. Much of it is superstition; much of it blind idolatry; much of it cruel tyranny. Natural religion, untaught of Christ, is "the wild olive branch." Baptized of him, it is grafted into the divine tree to bear heavenly fruit. Christ does not *make* religion and put it into the soul, or *make* it in the soul, but cultivates it from the original stock in the soul. His religion is the cultivated, rather than the natural quality. Much that passes for the Christian religion, is a cross between the Christian and Pagan scions. There is but little that is purely Christian in our time. There was

much mingling of scions and crossing of qualities very soon after the Christian religion was established; and this process is not over yet. Few are the Christian minds that are not more or less imbued with the sentiments and culture of Paganism. The Christian church is sadly degenerated, we may say, demoralized by foreign stock.

The Greek and Catholic churches are terribly pervaded with the Pagan element. The Episcopal church shows plain indications of a Pagan quality. And the dissenting churches are not without unmistakable evidences of unholy alliances in the past. There is, indeed, but little of the religion of our time of the pure Christian culture. It is the office and work of Universalism in part, to exorcise the Christian church as much as possible of these foreign elements, and cultivate a more thoroughly Christian religion—a faith and worship more spiritual, inward, uplifting, more after the holy patterns of the Master, more imbued with his divinely gracious Spirit.

Religion, in its definite, particular sense, as a recognition of and respect for the Divine Being, or in its wide, general sense, as including all the

holy, generous, and affectionate sentiments of the human heart, is natural—the legitimate fruit of natural faculties; but religion, Christianized, is these faculties under the influence of Christ—their growth and fruitage, under the genial rays of the Sun of righteousness, and the refreshing showers of God's grace. It is the natural heart transformed—the natural mind quickened and renewed by divine aids—the natural life illuminated by the light of Christ. When so Christianized God is in it, as he is in holy love, or triumphant virtue, or consecrated right. Things which are like God are divine, and his Spirit flows into them by the law of kindredness. Divine fruits are natural to the human soul. In its primitive state it is an Eden. Eden plants have their roots there; Eden seeds are in its soil, and Eden buds are set there. The image of the Divinity is incorporated into its nature. Every man is primitively an Adam, and every woman an Eve. And from this nature, originally good, though often sadly marred by hereditary imposition, springs the root of religion. The subsoil of human nature is good. Sin has corrupted the surface, and burnt it over with the

flames of passion ; but down where God put the impress of himself, there is virgin substance yet which nourishes the true religion, and in which it must grow till the evil of the surface is overcome and consumed. As the plant grows from, and is nourished by, the soil, and yet is colored, and vitalized, and fructified, by the air and sun from above, so the Christian religion grows in, and is nourished by, human nature, or the natural soil of the human heart, yet is vitalized and made fruitful by the light and power of Christ from above. The primitive nature of man, as it exists in every new-born soul, was beautifully set forth by the Savior in his reference to "little children," when he said, "Of such is the kingdom of heaven." He recognized their nature as pure—a thing of divine beauty—a symbol of the ultimate holiness of heaven, though the balance of its faculties had been somewhat, and in some instances, terribly disturbed, and the beauty of its expression greatly marred by the mediumship of parentage. This idea of human nature, as interpenetrated with the divine, so as to have always and every-where in it the seeds and the roots of the beautiful, the good, and the immortal,

as set forth by our Great Teacher, who himself clothed it with divine honors, Universalism accepts with grateful joy. And in this nature it finds and consecrates the Altar at which all true worship is offered. Outward altars, whether in sanctuaries or by firesides, whether in Christian or heathen lands, whether in closets or by highways, are but symbols of this inward altar. All worship is of the soul and in the soul. Its expression may be made to others in posture, in intonation, in words, in forms, but its essence and spirit are always inward and personal. It is the soul seeking to express and strengthen its union with God. It is praise; it is adoration of the Divine Being; it is submission to God; it is reliance upon him; it is a seeking of his aid, an imploring of his forgiveness, and craving a likeness to him. It is the expression in many ways of the natural relation between man and his Maker. This worship, natural to man and universal as man, in the Christian religion, is animated and glorified by the unsearchable riches of divine grace through Christ—the sublime revelations of the Gospel, and the potent influences of the Holy Spirit. And Universalism

is the full and rich expression of this worship, these teachings and holy influences. It is the expression of that religion which is the growth of a natural soil, under the culture of the Divine Husbandman. As its first, sublimest, and most inspiring idea, it would show all men "The Father." ("Show us the Father and it sufficeth us.") And in all it would enkindle the flame of devotion to that Father. It would stir all the soul to adoring love. It would bring all souls to their knees in humble gratitude. It would center mind, might, and heart on the Infinite Love, and draw out the holiest emotions of every child. Every-where it would "lift up holy hands without wrath and doubting." It would remove doubt by the light of faith; assuage despair by the joy of hope; destroy infidelity by the arguments of rational belief; and put an end to atheism by showing men their real Father in heaven. It would lift the world up into the arms of its God, and have it cradled there in his benignant love. It would, by the very power of true worship, transform sinful men into adoring saints.

Hence, we say that Universalism is an Altar

where men may worship their Father in heaven. To us it is the true altar—the “holy of holies,” for not elsewhere do we find the “ark of the better covenant,” “the mercy-seat overshadowed by the cherubim and seraphim,” the “offering made for the whole people,” the “washing away in regeneration” of the “sins of the whole world.” It would “draw all men” to its altar by the attractive excellency of the Father, and teach them in reverent love to worship him “in the beauty of holiness.” It would call “the ransomed of the Lord to return, and come to Zion with songs of everlasting joy upon their heads.” It would, “at the name of Jesus,” bring “all things in heaven and on earth” to spiritual homage “to the glory of God the Father.” It would hear at last, as its triumph song of praise, all creatures in earth and heaven, saying, “Blessing, and honor, and power, and glory be unto Him that sitteth upon the throne, and to the Lamb forever and ever.”

II.—UNIVERSALISM AS A HOME.

“Build thee more stately mansions, O my soul,
As the swift seasons roll !
Leave thy low vaulted past !

Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

A home; who does not want one? a home that is a home! A home; what is craved more by the restless, peaceless, human heart? A home; what, in thought, is sweeter, diviner, to the care-worn child of earthly trial? A home; what joy comes to the spirit with so satisfying a relish as the experience of a restful, bountiful home? A poet has said

"'T is home where'er the heart is,"

But ah, that is the point—"where'er the heart is." The heart is too often broken into pieces; some of it is here, some of it there—a divided affection. The heart contains more than one love. It is the fountain of many affections. All must be satisfied before it can find a perfect home. It loves parents, friends, companion, children, fellow-men. In some, one love is stronger than the rest, but all exist and assert their strong claims. In the heart that rests in perfect peace all these affections are perfectly satisfied. No place or state

is home, perfect home, without this full satisfaction.

A spiritual home is one of the great needs of the human heart. It can not expect a material home in which all its longing affections can be perfectly satisfied. Parents, friends, children, must die and leave their vacant places. Folded garments, precious keepsakes, vacant chairs and rooms must speak of departed dear ones ; and so the heart must grieve and be partly away from home even in its own earthly home. To find peace on earth it must have a spiritual home where, in thought, in faith, in love, can be gathered all its treasures. This home must be its doctrine, its credal faith, its religion, its kingdom of heaven. In this it must live its inner life. In this it must bud and blossom, and bear the fruits of the Spirit. In this it must make up the deficiencies of its material home, and atone for the failures in its outward life. In this it must build its mansions, and these must be more and more stately and perfect as its affections are enlarged and enriched. This spiritual home must grow as the heart grows, and improve as the heart improves. The spiritual home of the

child is not ample enough for the man. The spiritual home of the Pagan is not ample, nor rich, nor perfect enough for the Christian. The spiritual home of the barbarian will but illy answer the purposes of the enlightened man. Each must have a spiritual home in which to live his ideal of a perfect life—in which the contemplative life shall make up the deficiencies of the actual life—in which faith shall perfect the present reality, and give the peace the material experience fails to impart. This spiritual home is a species of atonement for the falsities and imperfections of the material home; and the spiritual life lived in it is a partial remedy for the defects of the actual outward life. A spiritual home, a faith, an inward kingdom, is, therefore, a necessity with all men. But this necessity becomes more obvious and imperious as men improve. The savage is better satisfied with his outward life than the saint; and there is less difference between his outward and inward life than between the actual and contemplative lives of saints. In nothing is the actual improvement of men more marked than in the improvement of their spiritual homes. When men build more

stately spiritual mansions; when they give room in them for more affections, for larger charities, for richer hopes, for grander activities, and sublimer fulfillments, it is the best possible indication of greatly improved conditions. That spiritual home is best which most perfectly satisfies the wants of the enlightened Christian heart, and which gives the fullest scope for every holy affection.

Of all the Christian affections, that which craves the repentance and regeneration of sinful men must be regarded as most unselfish and saintly. The angels are said to rejoice over one sinner that repents; and every child of God gives praise to the divine grace when sinners are saved. Salvation, therefore, is the great theme of the saint. Salvation is the burden of his prayer and the source of his praise. The one thought that fills his mind; the one wish that controls his heart; the one hope that lifts his soul, is animated with the sentiment of salvation.

"Salvation! O the joyful sound!

'Tis pleasure to our ears,"

is the exultant song of the true saints. Hence their spiritual home is full of the love, and work,

and power of salvation—salvation from the rivers to the ends of the earth—salvation on earth and in heaven—salvation now and forever! Their thought and love are for man—universal man. Though they now see him lying in sin and suffering in its misery, in their outward relations to him; they see him in their spiritual home, redeemed, glorified, and exultantly rejoicing in the blood-washed hosts of heaven. Though they see him not yet redeemed, they feel in their hearts the mighty power of salvation which shall ultimately accomplish this sublime work; and so they find “peace in believing”—“joy unspeakable and full of glory.” Thus in the saint’s spiritual home, there is “glory to God in the highest; peace on earth and good will to men.”

Intimately connected with this paramount feeling of the saint, is the redemption of the beloved ones of the natural home circle. All the natural affections are more intense and tender in the saintly life. Father, mother, brother, sister, companion, child, are consecrated names in the heart of the saint. The family is God’s altar of love for kindred souls. This relation of blood and spirit is inborn and eternal. These holy

affections of the household heart are the blossoms of the family tree which shall bear blessed and eternal fruit in heaven. Every home affection is doubly sweet and dear to the saint. Hence the thought of the salvation of the dear ones of home is one of intense interest in the saintly mind. There can be no peace to the saint without the salvation of the whole family. When sin is unmanning a dear brother; when vice is ruining a sweet sister; when worldliness is hardening the heart of a precious father; when evil is crushing the life of a beloved mother; when some demon wrong is leading astray a darling child, the outward home of the saint can give him no permanent satisfaction. It is then that he must go in to his spiritual home; and if there he could find no satisfaction, woe would be his indeed—cruel, relentless woe. But, thanks to the great Father and the blessed Son, there is satisfaction in his inner home. There he is assured of the efficacy of God's grace through his Son; of the tireless love of Christ for men; of the sure work of salvation which shall go on till "at the name of Jesus every knee shall bow of things in heaven and things on earth; and

every tongue shall confess him Lord to the glory of God the Father." Here is his satisfaction; here is his peace. He can turn back to his sin-polluted home, and love its inmates with a saint's holy love; can live for them and work for them and die for them, if need be, knowing that the sacrifice shall accrue to their benefit, and at last aid in their complete salvation. Nothing is lost in the great work-field of God. Every prayer is answered; every tear is counted; every sigh is heard; every good deed is accredited; all faithful love and service accomplish at last their holy purposes. Not always at once do we see the results of our labors. In God's providence and grace, cause and effect are often far apart. In this the believer must rest. His spiritual home must be strong in faith in God's ways, and patience in waiting his times. It is a joy inexpressible to the believer—a solid, enduring comfort—to feel that all his dear ones are remembered in the Infinite Love, and embraced in the sure purposes of Infinite Grace. When they are hourly exposed to temptation, and treading often on slippery ground, it is a blessed privilege to feel that the Benignant Eye of God

tenderly follows them, and that his gracious mercy is more thoughtful of their good than they are themselves. This is what the loving Christian heart must feel to be at peace. It is in vain to talk of peace when the altars of affection are streaming with the blood of loved ones, and the lights of hope have been extinguished forever. Men may cry peace, but there is no peace. A peace that rests on the extinguishment of the home affections may be the peace of a savage, but not of a saint. Hard creeds may stifle affection for a season, even as a mother may for a time be made to forget her child, but in the end the inborn sentiments will prevail, and the heart will call out for its kindred. The creed, therefore, in which the heart rests must embrace and provide for the whole family. The creed which gives the full home satisfaction must not leave doubtful the eternal well-being of any object of permanent affection.

The world is a restless place. It is full of disappointment, strife, care, failure, sin, and sorrow. Beggary and want meet us at every turn. Vice and shame stalk abroad. Neighborhoods

foment their petty feuds ; states nourish animosities, and nations struggle to do each other harm. Every-where there is wrong, crime, and woe. All is vexation of spirit in the cold, selfish world. The sensitive heart shrinks from these fearful realities which press upon its attention in all outward relations, and asks for a home where order reigns ; where virtue rejoices ; where reason is not confounded, and where affection is not every day pained with other's woes. Where else can such a home be found on earth, but in the blessed Christian faith, in the religion that provides for all wants and assuages all sorrows ? Where else but in the kingdom of God, established in saintly souls where the divine order of spiritual life is given by the Great Teacher. The true and the good must have an inward home where the heart shall rest in peace, where belief shall be satisfied, where hope can continually rejoice, and love enjoy its fullest activities. In this sense Universalism is a home to the saintly soul more satisfactory than can elsewhere be found on earth. Men may array their prejudices against it, and call it evil names, but they nearly all come at last to rest more or less in its prin-

ciples. When an unconverted friend dies ; when an accident carries off many without a moment's warning ; when war consigns thousands to bloody graves ; when famine, pestilence, and disease hurry off multitudes in a day, and their narrow creeds only harrow their souls, they flee to the peaceful refuge of this blessed faith. When the ways of Providence are dark, children die, friends forsake, and property takes wings and departs, as with Job, they hasten to the supporting conclusions of this triumphant faith. In all the churches that deny this faith, there is to-day more trust in its principles than in the creeds of those churches. It has been making persuasive appeals to mourners in all churches. It has pressed its convictions home to thousands of despairing hearts who have been taught to despise it. The rejected stone is becoming the chief one of the corner. The despised and reviled faith is being found the only reliable one. There is no denying this wide trust in Universalism, which is, in its last analysis, trust in the grace of God. Through men's sorrows, doubts, failures, trials ; through the uncertainties, enigmas, mysteries of life, it is fast winning its way

to the enlightened mind of Christendom. It affords the only satisfaction to the pressing questions of unbelief which intrude themselves upon believing minds. It gives the only light which is hopeful and glorious touching the destiny of mankind. All outside of this is gloomy. It gives the only reasonable explanation of the affections, and hopes, and aspirations with which the soul of man is so full. And this is coming to be the common feeling of Christian hearts. Their own intuitions are coming to be satisfying arguments in its behalf. Their very need of this believing peace is coming to convince them that it is the religion of heaven. All their good affections plead for it; while only their fears and prejudices oppose it. So this heart-home of faith is swelling to a stately mansion for the rest of all believing souls. "There remaineth a rest for the people of God." And this is the rest, that they have "joy in believing;" that their Christian hope is "an anchor to their soul, sure and steadfast;" that "their love casteth out fear;" that with all their souls, knowing God's purposes, they can say, "Thy will be done."

Now, for a moment, we may ask, who are the

inmates of this inward faith-home of the believing soul?

1. The Father dwelleth and presideth there. "Show us the Father," etc. To know God is eternal life. To know, to trust, and to love the Father is the first great essential of the Christian faith.

2. The Son is there. He is the Author and Finisher of this faith—the Architect of this spiritual home—the Builder of this mansion of belief—whose "name is the only one given in heaven or among men whereby we must be saved," and at whose name all in heaven and on earth shall bow in spiritual homage. He is the promised Messiah—Jesus, the Savior of men—given, sent, crucified, raised, for the fallen world.

3. The angels are there—a shining, glorious, powerful host—rejoicing over every sinner that repenteth—doing the divine will as ministers of mercy—bearing messages of grace and doing deeds of love every-where among needy men and spirits.

4. The redeemed are there, saying, "Worthy is the Lamb that was slain, to receive power,

and riches, and wisdom, and strength, and honor, and glory, and blessing."

5. The beloved who have gone before are there—there in thought. Risen to immortal life and blessing; receiving the knowledge, and strength, and culture of the "house not made with hands," and rejoicing in the peace of those who have conquered the last enemy.

6. The prophets, and apostles, and all the worthy men of God, both ancient and modern, who have done his will and ministered to human good, honored in their places, and glorifying God, are there.

7. Mankind are there—not all saved, but being saved—not all risen, but being raised—not all regenerated, but passing through the ordeal of life which will at last purify them, as gold and silver is purified in the furnace, to be God's white-robed throng which shall adorn and glorify his mansions in heaven. These are those who throng this temple of faith, and fill its courts with praises.

But here, too, are all sacred pleasures, devout worship, glad praise, holy love, exultant joy, friendly association, flows of reason and feasts

of soul, deeds of mercy and offices of truth, so that full satisfaction may be found for all who come in the faith and spirit of the Gospel.

Truly, Universalism is a home in which the soul may rest in perfect trust and peace. No fears need alarm it here. No doubts need overcast the sky of its faith. All may be restful, hopeful, and joyful. This is, indeed, such a spiritual home as all need and must have before they can find

“The soul’s calm sunshine and the heartfelt joy.

III.—UNIVERSALISM AS A HEAVEN.

“Heaven is no place
Unless it be a place with God all-where.
It is the being good—the knowing God—
The consciousness of happiness and power ;
With knowledge which no spirit e’er can lose,
But doth increase in every state ;—for God
Makes to each spirit its peculiar heaven ;—
And yet is heaven a bright reality,
As this or any of yon worlds ; a state
Where all is loveliness, and power, and love ;
Where all sublimest qualities of mind,
Not infinite, are limited alone
By the surrounding Godhood, and where naught
But what produceth glory and delight

To creature and Creator is; where all
Enjoy entire dominion o'er themselves,
Acts, feelings, thoughts, conditions, qualities,
Spirit, soul, and mind: all under God."

Heaven is the common hope of humanity. Men in all conditions look upward anticipating rest and joy. Their ideas of heaven differ according to their religion and culture; but they intuitively long and hope for such a heaven as fills their minds with most satisfying reflections. This is not a hope created by revelation or culture. It is natural—the spontaneous production of the soil of the human soul—a plant of indigenous growth, flowering wherever man lives, and shedding the fragrance of immortal airs over all his existence. The untutored Indian revels in it; the tribes of Ethiopia feel it swelling in their bosoms; savage and barbarian every-where share its inspiring power in common with all humanity. It is a universal intuition. And this fact intimates the reality to which it points. Heaven does exist; else why this universal hope, this powerful attraction, lifting all souls upward and imparting to them a delightful anticipation of some sublime glory to

come. Heaven waits for man beyond the veil of his sight; else why this all-embracing trust in the future as charged with possibilities which now only sleep in the best aspirations of men. The door of some divine home stands ajar; else why this all-spreading light, winning all eyes to its auroral splendors, and imaging therein the divinest beings and conditions possible to human imagination. In spite of sin paralyzing all human powers of mind and heart; in spite of darkness brooding every-where over the human soul; in spite of death cutting down humanity with a remorseless scythe; in spite of the grave concealing every beloved form from view; in spite of sorrow dimming the eyes of all weeping mortals, the inborn faith of men every-where rests in a final heaven as their refuge and rest from the ills they now suffer.

This natural hope of heaven, revelation is given to cherish, enlighten, and glorify. Of itself it is dim and uncertain. It gropes in the dark; it is bewildered by superstition; it is distorted by sin; it is subject to the common conditions of human judgment and affection, and needs to be instructed, chastened, and redeemed,

that its voice may be received as the voice of God, and its joys accepted as a foretaste of heaven. Philosophy is incompetent to the work of regulating and instructing this inborn aspiration. Science can give it no new light. Nothing short of revelation can correct and enlighten the vision of this common intuition. And this is one of the works of revelation. What to the common hope of humanity is a vision, revelation makes a fact. The heaven the natural heart longs for, revelation establishes as a blissful reality. The restful blessedness men everywhere crave, revelation announces as the ultimate purpose of God in relation to his dependent family. Revelation makes certain what is otherwise only a hope. Heaven is, therefore, a reality. Life, in some glorified form, is enduring. Mind is an immortal thing. Affection shall never die. God's image in man shall never fade. There is a victory for truth; there is a triumph for virtue; there is a reign of righteousness to be, in which all creatures shall rejoice. This is heaven, full, free, universal.

1. *Personal Identity.* When men meditate on heaven they inquire, first of all, concerning its

reality. Are men to exist hereafter as real, personal beings? Do they rise from the dead the same persons that went down into the dismal shadow? Do they retain in heaven, forever, the identical personality that lived in the earth? These are questions of vital importance, for on them rests the whole question of heaven or no heaven. It is a question of men or no men in the future, beings or no beings. Men must live or not live hereafter. If men die, and other beings live in their stead, then they do not continue to live, nor yet live again. If others take their places, then these others are new beings and not the old revived. The same beings who live in the earth must live on after death, or there is no future to them. They must retain a consciousness of their continued personality or it is no existence to them. We can not conceive of conscious existence without personality. If the men of this world possess a conscious existence hereafter, they must know themselves to be the same beings they were in this world. They must be conscious of possessing the same minds, the same memories, the same powers of affection, anticipation, imagination, volition. They

must feel themselves to be the same persons they were in the earth. They may be greatly changed in condition—as the old man is changed from the youth, as the saint is changed from the sinner—but they must be spiritually the same persons. They must remember the past, recognize the present, anticipate the future, and know themselves to be interiorly the same men who lived in the earth. This is natural, rational, essential to man's immortality. Paul is Paul in heaven, and not some other man. Adam is in heaven, as he was on earth, the first and oldest man—the man who lived in Eden, and who remembers his early experience in his new-made home. Noah has not forgotten his solemn voyage over the drowned earth, nor Abraham the promises made to him in the birth of his son. They are each conscious of retaining in heaven the personalities they bore in earth. The Bible always speaks of “the fathers” as retaining their peculiar distinction; of “the saints” as continuing to rejoice in their personal devotions; of “the children of God” as holding in endless possession their immortal riches; of the old worthies as sitting in the heavenly kingdom in



their ancient personalities; of risen saints reappearing in their personal aspects, and rejoicing in heaven in their risen glories. Every-where future existence is spoken of as real, positive, and a continuance of the present. We are assured by many voices of the continued personal identity of all who pass from earth to heaven.

2. *The Body.* Personal identity does not necessarily include bodily identity. The soul's existence is separate and distinct from the body's existence. Though the soul exists now in the body, it may exist hereafter out of the body, as it may exist hereafter out of the earth. Neither the body nor the earth are essential to the soul's existence. The soul exists through many bodily changes essentially the same. From childhood to youth the body changes entirely; and so from youth to manhood, and from manhood to old age; yet the soul is one and the same. It is said the body passes through an entire change every seven years, and yet the soul continues through all these changes unaffected by them. In a life of a century on the earth the body passes through fourteen entire changes, and yet

the soul lives one conscious existence through them all. The body may sicken and the soul remain in health. The body may be injured without injury to the soul. The body may lose many of its members without the soul's being conscious of any loss. As the body nears death and begins to yield to the cold paralysis, the soul puts on strength and often reilluminates the dying form with scintillations of heavenly glories. All we know or can learn of the body indicates its temporal use for the soul as its tenement for time, its material instrument during its earthly existence, to be cast off at death and go back to dust as it was, never more to be so used. But what of the soul? Shall it have no body? Here revelation must be our guide. Though Paul says, illustrating the great theme by the grain, "Thou sowest not that body that shall be," he distinctly announces that "God giveth it a body as it hath pleased him." And he also says, "There is a natural body and there is a spiritual body." He seems clearly to teach that the natural body ceases to be the soul's tenement and instrument at death, and that God then gives it another body of spiritual substance to be its ten-

ement and instrument in the heavenly world. That spiritual body is suited to a spiritual state, and adapted to the wants and uses of a spiritual being. It must possess all the delicate and subtle qualities essential to spiritual uses, and be the instrument of expression and motion, of form and feature, of condition and power. Through it the soul must utter its sweet affections, its grand devotions, its sublime hopes, its ecstatic joys. In it it must walk the golden streets, appear in the glorious assemblies of the white-robed, scale the mounts of beatific vision, and appear in the presence of the King Eternal. To be capable of expressing the soul's conditions, its delicate susceptibilities of feeling and sentiment, it must possess qualities and powers, such as we can yet but poorly conceive. But we may believe that the gift of the spiritual body, purely by the wisdom and grace of God, is one of the things for which our praises will be full and perpetual.

3. *Recognition.* Shall we recognize our friends in heaven? is an anxious question with every one. All who love on earth desire to love in heaven, and the friends they love below are the ones they would choose to love above. No one

loses a friend by death without feeling a desire to know and enjoy him hereafter. Especially is this so with sincere lovers, true companions, parents and children, brothers and sisters. If friends retain their personal identity they must be known and enjoyed. Christ, after the resurrection, was the same as before, and his interest in his personal friends was unabated. He is the type of all risen men. We recognize friends by the voice, manner, spirit, as well as by their looks. If the spirit remains the same, there can be no doubt but the features will wear a similar expression, the voice utter similar sentiments, the whole personality bear its distinguishing qualities, so that friends will recognize each other as readily in heaven as they do on earth. This is a part of the beauty and glory of existence; it can not be that we shall be robbed of it hereafter. Friendship was made to be eternal; love is an enduring thing; and the recognition of friends is essential to the perpetuity of affection. Who can suppose that Christ will not know his friends in heaven? who that his friends will not know him? who that the apostles will not know each other? who that Paul will not

know Titus and Timothy? who that David and Jonathan shall dwell together in God's house, and not know each other? Indeed, every consideration assures us of recognition in heaven; and the wonder is that any body should ever have thought of any thing else.

4. *Family Circles.* God has set the solitary in families. He has ordained the tender relations of the loving home. He has bound the family in the strong filaments of love and kindredness. From this relation have sprung the myriad families and peoples of the earth and heaven. Is this relation wholly earthly? Oh no; it can not be. It was ordained for heaven as well as earth. It was made to be a perpetual bond of holy union. It was made to glorify heaven as well as earth with innumerable circles of beautiful and undying affection. Fathers and mothers are to have no less, but infinitely more joy in their parental relations when heaven shall have added all its charms to their offspring, and their own affections shall have been wholly consecrated by the love of the Infinite Father. And one of their permanent joys in heaven must flow full and strong from this ever-open fountain of

parental love. Their gratitude to God will be intensified by the thought of their children gathered with them into the "house not made with hands." And brothers and sisters with redeemed affections will find peculiar joy in each other. This is heaven; its people gathered in circles of affection; circles widening into circles; families linking into families; bonds crossing, recrossing, reaching out, up, down, every way, gathering all into the one great family.

Some talk of natural affection as though it were base, temporal, and mortal. But if natural affection is mortal, why is not natural mind, soul, spirit? What in man is immortal if not natural affection? What is reason if not a natural affection for logic, for cause and effect, for the relation of things? What is reverence but a natural affection for God? What is charity but a natural affection for goodness, for the needy and suffering of humanity? What is any quality of mind but a natural affection for some relation or thing? The fact is that mind is a congeries of natural affections—these affections embracing all the objects of human interest. And it may be said of man, as of God, that he

is love, that his whole being is made up of many loves. God is love, and all his loves are holy and infinite. Man is love also, but all his loves are frail, imperfect, and finite. So, when we talk intelligently of natural affection, we must talk of the whole spiritual man. If any is immortal all must be. We can not say that reason and conscience are immortal, and that affection is mortal; for reason and conscience are as purely affections as any powers we possess, and rejoice as heartily in their devotion to the objects of their peculiar interest. The truth is clear that natural affection belongs to mind, and must be immortal. Like every other quality of mind it must be redeemed—must be purified, consecrated, lifted up in regeneration to a heavenly condition. Then it will glorify heaven as much as it now glorifies earth. God ordained the natural affections to hold a place in heaven similar to that which they hold in earth; and family circles will add as many charms, as much delight, as much excellence and worth to the heavenly as they do to the earthly state. Strange distrust of God that men should ever have supposed that he would blot out natural affection instead of

glorifying it. He who is love itself will immortalize every power of love in his children.

5. *Memory.* Memory is not a faculty of mind, as most metaphysicians have supposed, but a quality of each faculty. Each faculty remembers its own objects; its own pursuits, experiences, and conditions. Memory, belonging to each faculty of mind, being a part of its natural constitution, must be immortal as the faculty itself. Memory, therefore, must live in heaven and be quickened, in common with all the powers of the soul, by the great regenerative process by which heaven is created in the spiritual being. Our present experiences, therefore, are not to be lost from heavenly contemplation. Our present knowledge is not to be forgotten. The earth-life is not to sink into utter nonentity before the blaze of heavenly light. Nothing is to be lost. All past experiences are to be gathered into the mysterious records of memory. The whole life lives to be a warning or encouragement forever. Man must neither hope nor fear to forget the past. To live is to make records in the immortal book of memory. If he would have memory wholly a joy he must live wholly right. Mem-

ory is both God's rod of discipline and his means of conferring happiness. When man shall have been fully redeemed, when heaven shall have been fully established within him, and he feels himself forgiven for all his sins, in perfect union with God through the principles of Christ's regeneration, then memory must confer peculiar benefits and pleasures to the heavenly life, and be forever a rich treasury from which to draw incitements to thought and affection.

6. *Condition.* Conditions in heaven must vary according to age, opportunities, and past fidelity or infidelity to righteous principles. Heaven is the outgrowth of earth; and the heavenly life is the outgrowth of the earthly life. The man of earth becomes the man of heaven. Earth sends its products up to heaven. Time puts its imprint upon eternity. Flesh writes its history on spirit. All who live below must carry the results of that life above. It is a solemn thought, but can be no more solemn than true. Life is a unit—begun on earth, it is continued in heaven. The earthly part, therefore, must give color and condition to the heavenly. The plantings of earth must bear fruits in heaven. The culture

in time must exhibit its results in eternity. The earth-life is the primary school, and the effects of its lessons must go into the school above. These nursery trainings in our infantile years below must bear their impress upon the manhood that shall live on high. We can not deny first principles; they are the heart of all things. Men are God's children passing through his graded school, and they must take their places in every department according to ability and merit. This is order, harmony, and justice. In the heavenly departments there must be degrees running through the whole scale of finite conditions. So shall all find equals, associates, companions in love and thought, circles of kindred beings, mental, and moral, and social aliment adapted to their conditions, helpers, friends, every thing needed for their happiness and improvement. The Savior's statement, "In my Father's house are many mansions," indicates the preparation made for many conditions in God's great family. Differing gifts on earth must constitute the basis for differing gifts in heaven. All are not apostles; all are not teachers; all are not "burning and shining lights." There has

been but one Paul the Apostle on earth; there will be but one in heaven. The stars of the first magnitude are few in the material firmament; they are probably no more numerous in the spiritual heavens. There are orders of angels from the highest archangel downward; so, doubtless, there are orders of spirits from the highest downward. Every-where in creation orders of beings rise one above another; this, no doubt, is equally true of the spiritual creation—for so is the economy of existence best subserved, the greatest number blessed, and the most happiness secured in their mutual relations.

7. *Growth.* Heaven is not a place outside of God's moral government where his laws are set aside, and the principles of spiritual improvement ignored. Growth is a law of heaven as well as of earth. Thousands of little children go into the heavenly world, and there grow to the stature of angels under the fostering care of those who, like Jesus, love such little ones. There are fathers and mothers in heaven who greet their coming with joy, and who find a pure delight in rearing them in the principles and pleasures of the heavenly world. So all heaven,

like the dear Savior, loves and blesses little children. And thousands go from earth as little children in spiritual stature, not knowing yet even the alphabet of spiritual learning, nor having had any distinct experience of spiritual life. They, too, must grow, or be forever dwarfed in the very infancy of being. And opportunity to grow is every-where offered to all God's children. Growth is inherent in spiritual being, and some-time and some-where all must attain the stature of perfect or full-grown men and women in Christ Jesus. Nearly all are more or less immature when they go into the immortal state. Earth completes nothing spiritual. The best Christians acknowledge their imperfections on earth, and feel the need of spiritual growth. Our best culture in earth is one-sided, and deforms, somewhat, the soul. All, therefore, have need to grow in heaven, to round out and perfect their spiritual nature, to attain the ability and stature of adult spiritual beings.

8. *Imperfection.* The fact of growth in heaven necessitates imperfection. All children are imperfect spiritual beings when they enter the upper sphere; imperfect in knowledge, power,

moral perception, and Christian experience. The same is true of most adults, perhaps all. Spiritual immaturity seems to be the normal earthly condition of men. All our knowledge is defective; all our culture is incomplete; all our faith is mingled with doubt, or uncertainty, or erroneous conceptions; all our affections are more or less selfish or deficient. We have no absolute perfection on earth. Death does not change the spiritual being, does not confer knowledge, does not inspire with power, does not make up deficiencies in culture, does not change affections, does not redeem the spiritual nature; it only touches the flesh. The body is death's victim. Spiritual imperfection, therefore, must go with the spiritual being into the heavenly world. This seems to be a necessity from the very law of growth which inheres in the spiritual man. But, added to this, are the still greater imperfections and deformities occasioned by sin. Grand powers are dwarfed; great souls are deformed; beautiful natures are corrupted; splendid qualities are trailed in the dust. This is the work of sin. It is universal, though not equally disastrous in every case. There is every degree of evil

wrought in men by sin, increasing greatly the imperfections of our present life. Death is not a redeemer, and can not mend up the work of sin. There is a Redeemer, but his work is not so completed in any case on earth as to perfect the soul from all the scars and deformities of sin. In many cases his work is but just begun when the soul passes on to the upper world. In more it is not begun at all. All the facts, therefore, indicate that imperfection, and scriptural unrecconciliation must exist, at least for a time, in the heavenly world.

9. *Redemption.* But there is redemption for this imperfection. We know that our Redeemer liveth. Though man was made immortal, little hope of honor, peace, and glory should we have for him if it were not for the provisions of God's grace which have given the spiritual world into the charge of his blessed Son. Here rests our faith; here lives our hope; here we find peace in believing in immortality; here we see death swallowed up in victory, and the imperfections of a sinful world, slowly, but surely, eradicated to the honor of God and the peace of his great family. "For it pleased the Father that in his

Son should all fullness dwell; and having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." This unreconciliation in heaven which needs the reconciling power of Christ, is the imperfection of which we have spoken; and his reconciling work is the redemption from that imperfection. God's Son is to reconcile all unreconciled things in earth, and all unreconciled things in heaven, to himself. This is complete redemption! This is the Divine Remedy for all imperfection! This gives glory to that world which otherwise would be overhung with everlasting clouds. This vindicates God's ways to men, and shows that in creating them imperfect he designed, through his Son, to help them to overcome all their imperfection, and rise at last into the divine stature of perfect spiritual beings. Thus the heavenly world, put under the superintending care of God's dear Son, becomes the scene of his grandest labors, of his final triumph, and his ultimate exaltation to universal dominion and glory. This work of Christ in the great reconciliation is referred to by the apostle,

in his letter to the Ephesian brethren: "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." The gathering of the ungathered, is here spoken of as being in heaven as well as on earth. The ungathered in heaven and earth are the unreconciled, the imperfect. The same apostle speaks to the Philippian brethren of Christ's final exaltation after the accomplishment of his great work: "That at the name of Jesus every knee should bow, of things in heaven, of things in earth, and of things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

In proof that this spiritual homage offered to Christ by all in heaven and earth, after being reconciled to him and gathered together in him, is voluntary and the glad offering of redeemed souls, we have the vision of the Revelator concerning the triumph and exaltation of Christ: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I say-

ing, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever."

"For it pleased the Father that in him should all fullness dwell" is a statement rich with divine grace; for it announces that in him was all fullness of spiritual power and worth, of knowledge and love, of authority and purpose, necessary to the control of the spiritual world, and the redemption of all souls from all imperfection and sin. It is a verification of his own statement, that all power was given him in heaven and on earth. And the apostle to the Hebrews clearly recognizes the same high position and fullness of power as belonging to Christ, which make him rightful heir of all spiritual things and Lord of the spiritual world. He is above angels and principalities, the object of their praise, and the source of their authority and power. All heaven and earth are taught to recognize in him their rightful Lord and Master in spiritual things, and to look to him for the help they need to redeem them from sin and perfect them in heavenly graces.

10. *Employment.* We have seen that Christ has

an employment in heaven. He is Lord—the Head over all—Master, Teacher, Guide, Savior. He must be employed in heaven, as he was on earth, for the good of God's family, for the enlightenment and salvation of those needing his holy intercession and aid. He is not changed by going back to heaven from whence he came. His strong mind, his loving heart, his pure spirit, are still as they were. The risen Lord is the risen Savior and Friend of men. While on earth he worked in men's behalf; now he is in heaven he is still employed in the same great work of love. While on earth he preached the Gospel with zeal and power; now he is in heaven he is not doing less in this divine employment. While on earth he taught men the way of life, the truth, and holiness, and power, and glory of God; now he is in heaven he is not less employed in this most heavenly occupation. While on earth he sought to make men perfect in him; now that he is in heaven he does not do less to bring men to the stature of perfect men in him. All creatures not yet made perfect in Christ are the objects of his love and care. And just such are rising daily in thousands from

the earth into the immortal world, and who can believe that Christ will be indifferent to their imperfect and needy condition. O yes, Christ is still the Christ, glorious in his love, and glorious in his heavenly employments!

But what of the apostles? Were they chosen apostles only for their earthly life? They were to sit upon twelve thrones, judging the twelve tribes of Israel; have they done it? Are they not rather now doing it as those tribes go up to the heavenly world? Are they not apostles still, preaching to men in spiritual bodies "the glorious Gospel of the blessed God?" Are they not still endued with power to make their work efficient, to teach, quicken, and fill them with the Holy Spirit? Who has authority to say that their apostolic office and employment were confined to their life in the flesh? Paul reached but few of the gentiles in the earth; will he not reach them all with the riches of his Gospel in the upper sphere? Preaching the Gospel must still be the divine employment of the apostles.

And what of their successors, Christ's ministry on earth? Are their anointed lips sealed in

heaven? Origen, Clemens, Loyola, Luther, Fenelon, and the hosts of faithful ministers that have followed in their steps, are they silent in heaven? Are they not rather still more eloquent in the power of the Spirit, proclaiming with heavenly unction the everlasting Gospel, and making all the upper world one great missionary field, or perhaps, better still, one glorious revival scene? Give me the faith in a perpetual ministry, in a Gospel preached in heaven, in a future world made glorious in the work of redemption, in a living, active, morally sublime immortality, in which action waits on thought and noble deeds glorify holy sentiments.

And the saints that have done holy work on earth, and all the faithful believers in all the ages of the Church, what is their employment now that they are clothed in robes of white, and offer their praises in the eternal sanctuary of heaven? Just what they most delighted to do on earth—to speak, and work, and live for the honor of God and the upbuilding of his kingdom; to help the weak; to teach the ignorant; to inspire the indifferent; to lead the young; to recall the wayward; to quicken the lukewarm;

and so in all ways to carry forward the redeeming work of Christ.

But what of the sinners that go from this world in great numbers? What of them? Why, is not their employment printed out in the New Testament? The first work of all sinners is to repent, reform, and give their hearts to God. "Son, give me thy heart," is the great invitation in all worlds where hearts have not been given to the Father. To overcome the evil of the past life and begin the work of heavenly improvement, is the first work of every sinner that enters that world. Sinners have a work to begin at once, which saints have already completed; they have to begin the regeneration of their hearts—the reconciliation. They have to make themselves pupils of Christ. They have to yield to the invitation, "Come unto me." They have to conquer themselves and bow to the Lord of life. And when they have begun they have all the great lessons of Christ to learn—who can tell how many, how great, how glorious? What an employment this will be; better than ever engaged their powers before; better than cursings and railings. Oh, how much better to

convert sinners than to cast them off forever! How much better to employ their tongues in praises than in curses and wailings! An employment that shall honor God, most evidently will be open to all his children in the heavenly world. How much is there to know, how much to do in Christ! There can be no lack of employment for any. The wise may teach; the ignorant may learn; the strong may lead; the weak may follow—in all the pursuits of the spiritual life.

11. *Charity.* This opens the way to an important question—will charity exist in heaven? Will the redeemed feel the impulses of benevolence? And will there be opportunities for benevolent deeds? Christ is our pattern of the heavenly world. He went about doing good. His soul was full of charity. His joy was to bless the needy. He is not changed by going to the heavenly world. Next to him our patterns of heavenly things are in the saints. They are benevolent; and the more benevolent, the more divine and heavenly. This quality, so like Christ, they must retain in heaven. Moreover, we know that benevolence is a natural power of the human soul. In its regenerated state it is

the best likeness of God we have in us. If the soul exists in its own personality hereafter, this half-divine power must exist in it. And if it exists it must have a field of action. God never gives faculties without opportunities for their employment. Benevolence, therefore, must be employed in heaven. Doing good must be the divine occupation of all the redeemed. The work of charity must be grand and glorious. Who can tell how grand! who imagine how glorious! But will there be want in that world? will the poor and needy be there? Oh yes, the spiritually poor, and weak, and blind, and deaf. Surely there will be no lack of objects. It is said that half of the human race die in infancy. Here, then, is a great work for charity—enough to employ all the redeemed if there were nothing else to do. To nurture these children in the principles, knowledge, duties, and dignities of heaven, is a work as great as it is glorious. And then there go from earth, every day, thousands of heathen souls, blind, benighted, sinful; and thousands of hardened sinners from Christian lands, and thousands of souls from the Christian Church—half heathen and half Chris-

tian—mistaught, deluded children of twilight; what works for charity these must present! We talk of the much to be done in earth; there is more to be done in heaven. What are our missions compared to those above? What are our charities in the light of those shining among the angels? Talk not of dead charity in heaven, it is all alive. All the charity of earth comes forth in newness of power in the resurrection.

12. *Sin.* But these reflections bring another question—will there be sin in the resurrection state? On some questions our faith may have the confidence of knowledge, but not on this. The Scriptures are our only guide in all that relates to a future existence. But we must always interpret Scripture in the light of reason and known facts. There are no direct Scripture statements with reference to sin in the future world. There is no one passage that states, positively, its existence after death. Yet we must not interpret this silence too positively. The facts—of sin deeply rooted in our spiritual natures; of sinful biases transmitted from parent to child; of men dying in sin; of death as relating only to the body, and not deliv-

ering the soul from sin; of the resurrection as transporting the soul to its spiritual body, and re-animating it in that, and not redeeming it from its past transgressions—are not to be slightly passed over in our reflections on this question. The Scriptures do not warrant us in attributing any moral efficacy to either death or the resurrection. They seem to be divine ordinances, ranking with creation and birth. The conclusion that, as men go in a sinful condition from this world, they will be in a similar condition on their entrance into the resurrection state, seems to press very logically upon us. But this conclusion, perhaps, should be somewhat modified by another fact, which is, that sin in its incipience, so far as we know, is connected with the flesh. Not that flesh sins; this is impossible. It must always be soul that sins; but we know of sin only as beginning in the soul's connection with the earth by the flesh. The Bible gives us no intimation of sin as beginning or being committed under any other circumstances. We may assume that it is committed under other circumstances, but we have no positive warrant for any such assumption. It is not

absolutely certain, therefore, that, because a soul sins a moment before it leaves the fleshly body, it will sin a moment after it enters the spiritual body, although there seems to be a strong presumption for such a conclusion.

In the facts which the Bible gives us we find a warrant for believing that infancy, weakness, ignorance, mental and moral deformity, spiritual imbecility, destitution of God and godliness, go from this world into the future, and have there a real existence. This may constitute the unrecognition in heaven spoken of in Col. i: 20. And those in these conditions may be the ungathered in heaven, which should be gathered into Christ in the fullness of times, spoken of in Eph. i: 10. But, whether sin exists for a time in the future world or not, we are assured of the fact most important for us to know, that it shall have an end, that Christ is to overcome it in all souls by the power of his Gospel, and "deliver them from the bondage of corruption into the glorious liberty of the children of God."

13. *The Relation of the Two Lives.* Another question follows inevitably—does this life relate

directly to the future? Do our actions here affect our future condition? Does our present life modify in any degree our future life? Important question, and one which should be early decided with definite certainty! There should be no doubt here, where doubt is so dangerous. Do our actions to-day affect our life to-morrow? If we learn to-day some great truth; if we gain to-day some great moral victory over ourselves or the world; if we act to-day some noble part in the drama of life; shall we not be the better for it to-morrow? If we do evil to-day, shall we not be the worse for it to-morrow? Will a day of sin bring a morrow of joy? Ask the old man if the days of his boyhood reach in their influence to his old age. Ask the ripe scholar if his rudimental studies made any lasting impression on his mind. Ask the hardened sinner if his early misdeeds did any thing to make him what he is. All the voices of human experience unite in assuring us that every thought, feeling, and action of our present life will give its impress to our future. Nothing is lost in the great gathering of effects. This is God's judgment. All we think and do comes

into the account. Sure, complete, and final is this great assize. It begins when life begins, and ends never. It awards to each one the merit or demerit of his deeds. A life illy spent on earth must bring ill conditions in the future. A life well spent here must bring correspondingly improved conditions hereafter. An uncultivated mind will not find itself enriched with a generous culture when it enters upon the future life; nor will a richly cultivated mind find itself impoverished by a change of worlds. There is no leveling up or leveling down in that world any more than here. Men stand upon their merits every-where. Every degree of good secured on earth, whether it be mental, moral, or spiritual, is secured for heaven. Time well spent secures wealth for the future as well as for the present. All present good secured to the soul, goes with it into the great hereafter. Justice and judgment do not stop with time, but carry on their beneficent work into the everlasting future. When the record on the page of time is footed up, the result will be carried over and put upon the new page opened for eternity. No man need fear a loss of any good. Only evil

will prove a loss. Evil always works a loss—a loss of time, and strength, and character—a loss of every thing devoted to it. He that doeth evil shall suffer loss—a loss of his works, “but he himself shall be saved; yet so as by fire.” (1 Cor. iii: 15.) This is the law. And he who thus loses, being clothed upon with the immortal life, will be found naked (2 Cor. v: 3) or destitute in a spiritual point of view. Therefore, whether present or absent, men may labor for those spiritual conditions acceptable to God and blessed to themselves, in the full assurance of securing and retaining forever the blessings they seek. (2 Cor. v: 8.)

14. *The Fullness.* Will heaven ever be full, ever include all souls? This is the question many would give all they have of earthly goods to have answered to their satisfaction. The earthly parent would bring all his children home, will not the Heavenly Parent? Give God time enough, and will he not reach and redeem all souls? Give men time enough, and will they not learn better than to sin and suffer? Time is an infinite element in the work of grace. The first thing for the Christian to

learn is that God puts no limits upon his work of grace, and that he never gives up what he puts his hand to till it is completed. He has put his hand to the work of human salvation; why shall we believe he will give it up, half done? Why should he stop his saving work with the soul where it leaves the body? Why at the end of a thousand, or a million years? Why at all, till it is saved? Is not every soul a thing of infinite value? and does not that value belong to God? Will he loose his own? Is not every soul linked with other souls, and will he crush them in sorrow because he fails in his work? He loses nothing in the world of matter, why shall we suppose he will lose any thing in the world of spirit? And is not his love quick, and powerful, and everlasting? Will it not outlast the sinner's rebellion? Will it not melt its way to the submission and repentance of the stoutest heart? Is not God's love more powerful than man's hatred? Shall man outweigh and outdo God? No! no! God is able, and willing, and anxious to melt and save him, and has provided his means of

grace with a view to complete success. He has given his Son all power in earth and heaven; charged his truth and grace with a spiritual force adequate to the salvation of every soul; filled his moral government with a judicial and disciplinary power equal to every emergency, and has fixed the great end of a full heaven, and restored and perfected family, in the everlasting purpose of his infinite goodness. Talk of God's defeat? That is atheism. Intimate failure in his moral government? That is doubt of God's power. Say he will be satisfied with less than a full heaven? That is denial of his goodness. Say he has attempted to save all, but has failed in providing adequate means? That denies his wisdom. Oh, frail man, the Father knows best. He knows every child—the way to his heart. Believe he knows how to destroy all sin, give his grace a boundless reign, pardon and save all souls, be all in all to his own glory and the fullness of his eternal heaven.

This, then, is the heaven revealed in the faith once given to the saints; a heaven, rich in every reasonable prospect of good—satis-

factory to every just aspiration—comforting to every wounded heart—full of strong and rational incentives to a holy life—gratifying to every pure hope—animating to every chaste affection, and glorious in its prospects of universal good. This heaven, presided over by the blessed Savior, glorified by the angels and the spirits of just men made perfect, the home of our beloved who have gone before, and ultimately to be our home and the home of all humanity, is the heaven offered for the joy of all Christian believers, and which all, whose faith is not beclouded with any doubt, enter into in faith “with joy unspeakable and full of glory.” Thanks be to God for this firmament of glory without a cloud; this unutterable joy without a sorrow; this general and glorious gathering in Christ Jesus without the loss of any.

"Many a gift did Christ impart—

Noblest of them all is love;

Love, a balm within the heart

That can all its pains remove;

Love, a star most bright and pure;

Love, a gem of priceless worth,

Richer than man knows on earth.

Love, like beauty, strong to lure;

Love, like joy, makes man her thrall—

Strong to please and conquer all.

"Love can give us all things; here

Use and beauty can not sever;

Love can raise us to that sphere

Whence the soul tends heavenward ever;

Though one speak with angel tongues,

Bravest words of strength and fire;

If no love his heart inspire,

They are but fleeting songs;

All his eloquence shall pass

As the noise of sounding brass.

"Come, thou Spirit of pure love,

Who dost forth from God proceed,

Never from my heart remove—

Let me all thy impulse heed.

All that seeks self-profit first,

Rather than another's good;

Whether foe, or linked in blood,

Let me hold such thought accursed;

And my heart henceforward be

Ruled, inspired, O love, by thee."

"AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL
MEN UNTO ME."

JOHN xii: 32.

"BE NOT CONFORMED TO THIS WORLD: BUT BE YE TRANSFORMED
BY THE RENEWING OF YOUR MIND, THAT YE MAY PROVE WHAT IS THAT
GOOD, AND ACCEPTABLE, AND PERFECT WILL OF GOD."

ROM. xii: 2.

"FOR GOD HATH CONCLUDED THEM ALL IN UNBELIEF, THAT HE
MIGHT HAVE MERCY UPON ALL."

ROM. xi: 32.

CHAPTER V.

UNIVERSALISM AS AN ATTRACTION, AS A DUTY, AS
A DESTINY.

"The world is God's, not thine; let him
Work out a change, if change must be;
The hand that planted best can trim
And nurse the old, unfruitful tree."

IT is the common opinion of all Christian sects that humanity is an "old, unfruitful tree." Some look with more hope upon it than others. Some think its roots have a deep hold upon a subsoil of enduring strength, and that its unfruitfulness is occasioned by the world's bad husbandry. Others believe the evil is innate and vital, is in the root, and incurable only in part. That the tree is sickly, all admit; that only God knows its disease fully, and can administer the perfect remedy, all must believe. God is the Great Husbandman; he only "can trim and

nurse the old, unfruitful tree." This must be the conviction of all rational minds. Believe what we will of human sinfulness, we must confess that it is under God, and subject to his eradication. Man is so prostrated by his sin that he is not capable of self-salvation. He is not his own physician. He must look to another for help. Yet he has a part to act in his cure. He has his work to perform. He has a will to put into the work; he has a heart to be touched; a spirit to be molded; a personality to yield itself to the curative process. He can not stand one side and see the work go on; he can not be indifferent to it and have it successful. He can not be saved and not share in the work of salvation. His will and work are as important as though there were no God to "trim and nurse the old, unfruitful tree." And yet it is God who "trims and nurses" as really as though man did nothing, for man's part is by God's help; man's act in the work of salvation is God's will; in man's obedience God works his good pleasure. But how we may not fully know; how God's will is man's freedom is one of the present mysteries of godliness; how God's pur-

pose is complemented in man's will is one of the enigmas our philosophy refuses to solve. Yet the fact can not be doubted. God is sovereign and man is free. If that sovereignty has limitations, we can not find them; if that freedom has restraints, we are unable to define them. Somehow these two things, apparently contradictory, each of them partly above our comprehension, complement and agree with each other. And the point of agreement lies somewhere in the realm of spiritual attraction. Man is won to God's will, not forced. God's will is circuitous and not direct. It secures its ends through a lengthened series of means. It is long-armed, and reaches over great distances to touch springs that shall do its bidding. It is patient of results, and waits long for its harvests. It is unostentatious and prefers to go on in its work in processes so silent that man hears not their movements, and so unshowy that he sees not the banners of its army. It takes its own time and way, and does not yet choose to let man into the secret of its operations. But that secret, we must believe, lies somewhere in the realm of spiritual attraction. Man's freedom is enamored

of God's will, and the two join in the wedlock of salvation. Obdurate man becomes willing in the day of God's power. The rock of the sinful heart is worn away by the droppings of God's grace. The flower of penitence is evoked from the frosts of sin by the steady shining of divine love. The mountain of human enmity is borne away, grain by grain, by the little bird of grace which God has set to do this great work, and he waits patiently the slow but sure process. In our estimates of God's work of salvation we are too likely to take out the important element of *time*. He has eternity in which to complete the work of salvation. Though he work slowly, according to our estimate of speed, he will not fail to subdue the last perverse will, and melt the last stony heart, and still not disturb the freedom of that will nor the choice of that heart. So we are likely to under-value God's infinity. His love is infinite in its power and operations; while man's enmity is finite, and all his perverseness is finite. Evil is finite, and by that fact limited in its extent and duration. Moreover, it is always mixed with much that is good, with tender sympathies,

with generous impulses, with aspirations that look heavenward. No man is all evil. The seeds of eternal worth and life are in all.

I.—UNIVERSALISM AS AN ATTRACTION.

“All nature feels attractive power,
A strong embracing force;
The drops that sparkle in the shower,
The planets in their course.

“Thus, in the universe of mind
Is felt the law of love;
The charity both strong and kind,
For all that live and move.”

Any religion, to be successful, must be attractive. Its power must lie in itself. It must draw by an inherent force. Any religious leader must have within himself an attractive power, else he can not draw others to his standard to follow its fortunes. When a leader and his religion are both attractive the power is doubled. The more attractive ideas, forms, and prospects he joins in his system, the greater will be its power. It is clear that men were not made to be driven, even to salvation. God does not drive them. They are lifted, not so much by forces below as by

attractions above. The freedom of the human will is preserved amid all the forces that operate upon it. When God would move that, he puts incentives before it. He appeals to its reason, to its interests, to its affections and hopes ; he excites its aspirations by such visions of good as it can comprehend ; he stimulates its faith, and so draws it to the line of duty and life he has prescribed for it. Nothing is more admirable than the reasonableness of God's mode of reaching and saving man. He respects human reason which he has created, and does not outrage it. He respects all the forces of man's mind and all the conditions under which it acts. He takes the legitimate way to gain the victory over rational, but mistaken and sinful man. In no particular does he fail to act according to consummate wisdom in his dealings with his children. True, he speaks and acts authoritatively, but does it as much because man is made to respect authority as because God holds it by right. He sometimes uses direct force ; but then as much because man honors force as because God possesses it. His usual way of action is by attraction, by appeal in some of its

many forms. The point to be secured in salvation is man's love for divine things. This is secured only by presenting those things before him in a lovely aspect—in attractive forms. He must see them as objects of worth, and use, and delight. So his heart is won to them; so he lays hold of them; so he appropriates them to his own purposes. By the attractions of reason, power, authority, justice, affection, interest, sentiment, beauty, and pleasure, does God appeal to man. Indeed, every faculty of the human mind affords an avenue for some attractive force to reach and win the sinful will. And by the use of appropriate means every note on the keyboard of the human soul is touched by the Divine Fingers to draw out the anthem of salvation. The chief of those means is Jesus Christ, the Son of God and the Brother of Man, who comes with the authority and sweetness of heaven to win men to the divine kingdom. He brings the full armory of power as the King of kings, and the full dispensary of medicine as the Great Physician, and the complete wisdom from above as the Divine Teacher, and the holiness of heaven as the Perfect Exemplar, and the full-

ness of love as the Friend of the needy, that by them all he may win all hearts to himself, and so restore fallen humanity to perfect holiness and happiness.

Nothing can be better for men than to enumerate often the attractive forces of the Savior. Some of them are here briefly considered:

1. *His Personality.* He is the Son of God. Not the Son of God in any metaphysical sense; but the real Son of the living God, inheriting divine qualities, dwelling in the bosom of the Father's love, acquainted with the Father, knowing his purposes, will, and pleasure, in sympathetic union with his Holy Spirit. This makes him in rank the second Being in the universe, not only above men, but superior to the angels and all orders of heavenly beings, the rightful ruler, under the Father, of heaven and earth. His word, his love, his life, are, therefore, from the Father, and possess the persuasive power of their great Source. He appeals to men from his high place as one in authority, yet in the authority of immaculate goodness; as one in power, yet in the power of an unconquerable love. His attractions are those of the Father—

"The chiefest among ten thousands, the one altogether lovely." He possesses all of those great qualities necessary to win the loving homage of all hearts, said to be ascribed to him among the heavenly hosts. In his personal worth, power, and relations, he is the glory of the creation.

2. *His Office.* By his personal worth the Son of God is worthy of the office of "Savior of the world," conferred upon him by his Father. He holds the highest official position in the universe, outranks apostles, prophets, kings, all potentates among men and angels. This gives him the conspicuous place of center of all powers, and source of all the gracious influences used in the salvation of men. Toward him all eyes turn and must turn. To him all sinners come and must come: From him all truth and grace proceed and must proceed. He is the source of all knowledge of heaven and heavenly things. From him come the graces and powers of his religion; so that he stands before men as their immediate Savior, Friend, Teacher, Guide, Exemplar, in whom is all fullness of power and grace. By his office, therefore, he is the magnet

of power, sending his gracious influences through all the realm of created intelligence.

3. *His Home.* His home was and is with the Father. He dwelt in the bosom of the Father's love before the world was. In that home he learned the great lessons of heavenly wisdom so richly displayed in his Gospel and in his wonderful life. There he grew into the knowledge, and power, and love of heavenly things which fitted him for his great work. There he gathered the forces which made him equal to the sublime office of "Savior of the world." There he imbibed the light and glory of heaven which shone so richly in his life in the flesh. The beauty and richness of that home he has set before us in a thousand illustrations. All his words of truth, all his excellences of character, all his tender exhibitions of interest in men, are forms of expression that breathe the spirit of his heavenly home. Coming from such a source he knew whereof he spake. He taught out of his heart-experiences. His inner life had all its patterns in the heavens. In the flesh he was a heavenly being among men with the warm love of his heavenly home in his heart, and its

fresh glory on his brow. Hence, the attractions of that home were his attractions; the glory of that home was his glory; the power of that home was his power. With a rich, eternal persuasion, he pleads with men to come and dwell with him. Ever new and ever impressive are his appeals to sinful men to come and taste the joys of his heavenly home. With a tireless eloquence he voices the heavenly love, and will continue to do so till he draws all men to himself to dwell forever in "the house not made with hands, eternal in the heavens."

4. *His Relations.* His first relation was with the Father: his second was with men. Being the Son of God in spirit, he is related to man who is the child of God. Man has God's image in his soul, and so is kindred to Christ by paternal relationship. But this is not all. Christ took on the flesh; humbled himself to assume the human form, and experience the human life.

He thus became the "Son of Man," or the Son of humanity. He came down from heaven, or from his purely spiritual state, and took upon himself the human estate, robed himself in flesh that he might come nearer to man, that he

- might speak to him out of a heart of flesh, and so win his confidence and fellowship. This is the great miracle of the incarnation. It is the sublimest wonder of the Gospel. The apostles regarded it as the great marvel of the new dispensation, and so has the Christian Church ever since.

It is the key that unlocks the golden gates of heaven. Coming through the curtain that shuts the flesh from the spirit and taking on the form of the earthly life, he united heaven and earth, never more to be separated. As he came through he left the door open, and through that open door he went back, and is now drawing humanity after him. In view of his being lifted up on the cross to retrace his way to heaven, he said: "And I, if I be lifted up from the earth, will draw all men unto me." And now, down through that door, over the consecrated cross, come the most hallowed attractions that reach the human heart. In assuming the flesh and becoming the brother of man, Christ subjected himself to death—even the death of the cross—and brought himself into the sphere of the tenderest human sympathies.

By every sentiment of pity for suffering innocence, by every instinct of compassion for abused humanity, by holy indignation against the foul murder, by every respect for the sweet sentiments breathed from the cross, and by every feeling of admiration, or adoration, elicited by his god-like death, Christ draws men to him and his Gospel. By his fellowship with suffering, by his acquaintance with temptation, by his union with men in their common life of toil and sorrow, by his tender friendships, his quick sympathies, his holy loves, his broad and deep charities, he draws men to the acceptance and practice of his holy religion. By this intimate fellowship with humanity, he has bound himself to it by ties that can never be broken, and opened all the approaches to the human heart by which to take it captive to his divine attractions. He will not fail in his work nor be discouraged till his vision of redemption is realized, and all men shall have been drawn to him.

5. *His Risen Life.* Speaking and acting now, from his risen estate, he speaks and acts from the bosom of God's love and the center of

heaven. While in the flesh he pointed his disciples to his "Father's house of many mansions," as the home to which he should rise when his earthly course was run. He assured them that in that house he would prepare places for them, and when their earthly course was run he would come and meet them, and take them to the places made ready, that where he was, there they should be also. And this instruction seems to be a general statement, applying to all Christian disciples. The Savior makes ready places for all his followers as fast as they come into fellowship with him; and so from his risen home invites them to implicit love and trust of him. He keeps ever before them the vision of their places in the heavenly mansions; and so, not only through the moral teachings of his Gospel, but by the persuasive glories of heaven, draws them to him. He comforts them in trouble, helps them in their labor, strengthens them in weakness, and supports them in death, by the glad voices of the heavenly realm. He is to them their risen Friend, beckoning to them from the open door of heaven to come up and be with him.

Then he speaks of the places he prepares as in "mansions." And he does not intimate that there is any thing else but mansions in the whole realm of the spirit world. All is hopeful and beautiful in his vision of the future.

These "many mansions" seem to indicate the many conditions of the family of God for which they are prepared. They indicate that all spiritual wants shall be supplied, that all conditions of believing humanity shall behold attractive glories in heaven, and that Christ in his risen life is still the active Savior of men, is still drawing men in the flesh and men in the spirit to himself, and bearing forward the great work of regeneration and spiritual culture committed to his hands. This fact gives additional attractions to the blessed Savior, and makes him more dear to every lover of humanity and every friend of righteousness.

6. *His Nearness.* Although he now dwells "in his Father's house," he is not far away. His promise to be with his disciples to the end he makes equally good to all his followers. He is with his believers. He gives them sweet testimonials of his presence. He grants them his

help. He has opened a door through the partition wall which seemed utterly to separate the present from the future. That door he keeps open, and will do so till time is swallowed up in eternity, and the family of God shall have become the glorified inhabitants of the "new heavens and the new earth." In spirit he is the active and efficient power in his church, sealing and securing it to the heavenly life. He is, therefore, a present help, a present Savior, a present power and glory among men. He is more than a historical Savior, more than a glorified Savior in vision; he is an actual, living Savior in every believing heart—a present, powerful attraction, drawing heavenward continually.

7. *His Kingdom.* His kingdom stretches over two worlds. It is part on this and part on the other side of death; but by far the larger part on the spiritual side. He is not limited in his operations to this or to the other world. He has abolished death, and abolished its dividing line; and so carries on his work of truth and grace in both worlds. Believers here or there are accepted as his followers and blessed as his friends. "Whether present or absent"—in the

flesh or in the spirit—the believing, aspiring soul is accepted and blessed of him. That is a cruel falsity of human theories which limits the blessed work of Christ to souls in the flesh. His kingdom reaches infinitely beyond the flesh, beyond earth and time. He rules in heaven, not to receive the homage of the heavenly hosts for his own pleasure, but to fill their souls with the wisdom and love of his principles of eternal life. While he wins new souls to himself, he lifts higher those already won. While he extends his kingdom, he intensifies and brightens its glories. Thus bearing forward his Father's work, both in this and in the world of spirit, he is proving his own words—that if he was lifted up from the earth he would draw all men unto him.

8. *His Doctrines.* His doctrines are, of themselves, powerful attractions to rational beings. They commend themselves to right reason. They appeal irresistibly to the unclouded intelligence of men. There is a divine reasonableness and harmony in them which makes them infinitely satisfying to the mind.

His doctrine of God is the only complete and

satisfying theology ever taught. And it is wholly his. Others had hinted at something similar to it; but none had reached it. God the Father is the theology of Christ. It is the perfect theology. The Creator and Ruler of the universe is the infinite Father of the intelligent creation. He possesses no attribute not belonging to the perfect Father. He lacks nothing essential to the fullness of Fatherhood. He is all Father and only Father of the spirits of all flesh—the spiritual Father of the spiritual creation. Sublime theology!

Then from this follows its doctrinal counterpart that all spirits are God's children, whether they be spirits in the flesh or out. The intelligent creation is God's family; hence, his interest in that creation, his love for it, his care over it, his patience with it, his forgiveness of its sins, his compassion for it in its frailty, his undying goodness to it, his plans of grace for its regeneration and salvation, his perpetual mercies, new, and tender, and universal, his sublimely gracious purposes concerning it.

From this spiritual relationship of the family of God to him follows that other great doctrine

✓ Christ—the brotherhood of God's family. Souls equally related to God are related to each other; souls which are the children of God are brethren; they are of one spirit—in creative substance the same. And from this follow all the beautiful doctrines of Christ concerning men's practical duties to each other—the doctrines of fellow-love, good-will, patience, help, and forgiveness.

From the doctrine of the Divine Fatherhood comes, of necessity, that other great doctrine of Christ—the immortality of God's children. Having the image and likeness of their immortal Father in their spirits they must be immortal. They are made so in their creation. They are of the spiritual substance of their Father, co-existent with him.

And from this comes that other doctrine of the Great Teacher, that God's children created in his likeness, are as new beings, pure—innocent of sin—symbols of the kingdom of heaven.

And then from the fraternal relationship of God's family follows, of logical necessity, Christ's doctrine of the one glorious destiny of the great family of created spirits in heaven and on

earth—the deliverance of the whole creation from the bondage of corruption into the glorious liberty of the children of God.

These teachings of Christ constitute a body of doctrinal truth, perfect in all its parts and relations, logically irresistible in every particular, compact and grand, affording the strongest attractions to the rational mind, to lead it to Christ and his divine philosophy and life.

9. *His Principles.* The principles of Christ are the moral outgrowth of his doctrines. They are his doctrines in practice—the spirit of his doctrines realized in practical life. They are rational, pure, unselfish, loving, holy, and eternal applications of his theology to the relations and lives of sentient and accountable creatures; and as such are infinitely impressive and attractive, and are the persuasive and powerful influences by which he will draw all men to himself. Among these principles he applies most forcibly the righteous retributions of his Father's love to the souls of his sinful children. Justice and judgment are the habitations of his Father's throne. He is holy, and looks upon sin only with displeasure. He punishes and will punish.

sinner till they repent of their sins, and turn from them by righteousness of purpose and life. In this punishment he is not limited to any particular place or time. It is only conditioned by purpose and result. Its purpose is the good of the sinner, its result his salvation from sin. That purpose will apply the punishment with holy fidelity till its result is secured. That result is not expected to be reached through the remedial efficacy of punishment alone, but by such other merciful agencies as belong to the Gospel of the blessed Savior. Justice and mercy join hands in the government of God. Not one of his children is or ever will be punished without the consent and co-operation of the mercy of God. And mercy can never consent to punishment which shall not be beneficial to the sinner. Remediless, interminable punishment is, therefore, impossible in the government of God; and can be possible only when God shall forget to be merciful, only when his love shall turn to hate. The principles of God's moral government are all co-operatively united through the teachings, sentiments, influences, agencies, and powers of the Gospel of Christ, and applied to

the souls of God's children in this life and the next. And they are so united as never to be separated. It is not all mercy in this life and all justice in the next, nor *vice versa*. It is not all grace and salvation here and all hatred and damnation there. All the principles of the divine government are applied both here and there. Justice and grace operate both in this world and the next. Neither is limited to either world or to any time. Their limitations and applications are wholly upon principle. Where either or both are needed for the salvation and improvement of men, there they are applied, whether in this world or the next. And it may be a question whether justice in the punishment of sin may not be as necessary and useful to salvation as any other principle of the divine government, or whether there can be any salvation without retribution. It seems clear that there can be no retribution without having the seeds of salvation in it. Retribution, therefore, like salvation, is not limited to time or place, but must do its useful and needful work in the Father's government over his children, *which* is to help in their spiritual development.

and growth. The Father's rod in his family is useful, and will be used wisely and mercifully till his children grow to such wisdom and worth that they shall not need it. It has in it a kind of eloquent persuasion found in no other element of the divine government, exceedingly needful to win prodigal souls to their Father's house, and will be used till all such souls return to share the home blessings of the heavenly mansion. All praise be given for the righteous retributions of the heavenly Father.

II.—UNIVERSALISM AS A DUTY.

“There let me strive with each besetting sin,
Recall my wandering fancies, and restrain
The sore disquiet of a restless brain;
And as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread—
But cheerful in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone.”

A German philosopher has said: “The two most beautiful things are the starry heavens

and the sentiment of duty in the human soul." There is beauty in the statement, the starry heavens being the most beautiful material thing, and the sentiment of duty the most beautiful spiritual thing. The beauty of this sentiment lies chiefly in two things: first, in its complete unselfishness; and, secondly, in its fidelity. This sentiment, so noble, and often so strong in the human soul as to hold a sovereign sway over it, always recognizes a higher power to which it owes allegiance. That higher power is God; so that the sentiment of duty properly recognizes God as its sovereign. It is, therefore, a religious sentiment. Its development and culture belongs to the work of religion. It is a part of the religious life. And every religious experience into which the idea of duty does not enter largely, is deficient; and every religious life not swayed largely by this idea is deficient also. There is something of duty in the idea of worship. Worship is not complete without it. All the requirements of religion appeal more or less directly to the sentiment of duty. The whole doctrine of sacrifice is based in this sentiment. Selfishness can be overcome only by

the strong appeals of this grand power in the soul rising in the majesty of its royal rights. This is one of the vitalizing sources of the religious life. And no system of religion is worthy of the name that does not provide a broad field of work for duty, and stimulate it with many powerful appeals. The religion of the "Savior of the world" is superior to all others in this respect. It is emphatically a religion of sublime duties. It is born of duty, and lives and triumphs in duty. Its holy love is instinct with duty. Even God himself, in his infinite love for his children, does not feel himself above the law of duty, nor absolved from its requirements. As the Father of men he conforms to the grand and loving obligations of fatherhood; and, throughout the wide family he provides for, not one is neglected for a moment, or cast out of the pale of parental oversight. Duty with him is an infinite pleasure, and he executes its sublime mandates in the righteousness of his perfect character. A righteous God is a dutiful God. He observes the law of righteousness inherent in his infinite perfections. He is dutiful to himself. He vio-

lates no attribute of his character. He will and can do no wrong, because he has a perfect insight into the infinite harmony and holiness of his character, and is wholly without conflict in his affections and relations.

His Son, the blessed Savior of men, is also surcharged with the sentiment of duty. It was this element in his love that brought him to the earth on the great mission of labor and sacrifice for men. This made him so faithful, so courageous, so unselfish and holy. This sentiment entered into the apostolic character also, and has entered into all truly Christian character ever since. And it now requires service, suffering, patience, sacrifice, at the hands of every Christian. It calls men to labor and sacrifice. It is the bugle note of the Great Captain of salvation marshaling his soldiers to the war against evil. But duty has its rewards—has its sublime pleasures. It is not severe and unjoyful, as too many have supposed. It has its sunny side; it has its delights, its triumphs, its hallowed elevations. All duty has its joys. Though its labor is sometimes severe, its blessedness is great. And especially is Christian

duty joyful. "My yoke is easy," says the Savior; "take it upon you, and ye shall have rest." "My peace I leave with you." "Blessed are they which are persecuted for righteousness sake." He represents those who do the will of his Father as being greatly blest. So, everywhere, he represents his way of life, which is the way of the highest duty, as peculiarly peaceful, as brightened with the smile of the heavenly Father, as strewn with the flowers of the Spirit, and cheerful with the glad music of the inner "life eternal." Christian duty is not doleful. It is not done to the sad music of eternal groans. God is not awful in infinite gloom. Christ is not embodied despair. The heavens are not hung in sackcloth. Death is not under the keeping of fiends. The winds of everlasting damnation do not howl in its valley. Retribution is not almighty wrath. Earth is not hair-hung over everlasting fire. Men do not live or die forsaken of God—the sport of embodied malice. This whole brood of theoretic horrors is unchristian. And the gloom they have cast over Christian duty and life is unchristian. Christ calls men to life,

not death; to joy, not woe; to high swelling praise, not to dolorous despair. There is a quick, glad, glorious bliss in the soul that is alive to Christian duty. Moping, sighing, groaning Christians are deserters from the ranks of their great Leader. Croaking is not Christian work. Singing is more legitimate.

"Children of the heavenly King,
As ye journey, sweetly sing;"

Is the sentiment which should pervade the Christian army. The *morale* of that army is important. Its spirit should be high and strong. It should leave the gloomy valleys of earth, and rise to the high hill-tops of spiritual life, where the heavenly light falls in rich splendors about it. Heart-sickness is depressing and selfish. Darkness breeds ghosts and gnomes of hideous mien, and whoever walks continually therein becomes pale, and sick, and fearful. "Walk in the light," is the substance of the Christian command. And this is Christian duty. To walk in the light of truth, to walk in the light of love to God and men, to walk in the light of heaven, which is the light of the Sun of righteousness,

is Christian duty as pointed out in the sacred chart of life. Of this there can be no doubt. And this makes it clear that we are not to walk fearfully. We are not to do duty in fear, or through fear as a motive. The service of fear is selfish. Fear may lash, but can not persuade to duty. Fear may compel the hands, but can not win the heart of duty. "He that feareth is not made perfect in love." As we walk in the light of duty, we may fear lest we stumble and fall. This is the fear of prudence, conscious as we always are of our own weakness. This fear sends us to God for help and guidance. We may fear to offend God by transgression, conscious as we are of his great goodness, of his perpetual love and care. This is the fear of God which is the beginning of wisdom, and has its root in righteousness. It quickens us in duty, and draws us nearer to God for help. We may fear the retributions of sin if we transgress, which are quick and sure, and give us the wormwood and gall of an iniquitous life. This fear is a wholesome restraint—a police-guard along the way of life, pricking us as we step aside with the bayonet of authority, remind-

ing us of the narrow line on which we should walk.

We may fear sin itself—a thing always to be dreaded as a viper in the heart. This will make us wary of its approaches. There are several kinds of fear, wholesome, righteous, godly, which promote the Christian life. But the fear of unreal dangers, of a divine wrath impossible to a good God; of a cruel devil, existing only in barbarous imaginations; of a fiery hell, the handiwork of malicious fancies; of eternal torments, possible only in demoniac conjectures—is a fear which corrupts duty with an unauthorized motive, and brings many a hypocrite to his knees before God in an attempt to palm off such a fear for Christian faith. The faith of too many a professed Christian is only this base fear. And much Christian faith is mingled with this fear, and corrupted by it. Every church which enshrines these imaginary and impossible evils in its creed, debases the sentiment of duty in its members, corrupts its profession, and at best only gives to the great Head of the Church a divided allegiance and an imperfect discipleship. Terrible is the evil of corrupted motives.

Of all sinners Christ held the hypocrite as the most depraved. Very thoughtful should the Christian Church be about the elements of character it plants, and the purity of the motives it appeals to. When Christian souls come to be seen as they are, it is to be feared that a fearful amount of earthliness and selfishness will be found to have entered into the composition of their motives.

Christian duty is threefold. The first and highest duty is to God. He is to be honored, worshiped, loved. The soul is to give him its profoundest gratitude, its fullest praise, its holiest adoration. All blessings are from him, all ascriptions of honor and praise are due him. The greatest sin is contempt of God. The deepest darkness is to be without God. The saddest state is to be ignorant of God. To know and love God is the highest good; it is the soul's best estate; it brings all other blessings; and is the aim and end of being. No pen or tongue has ever overstated its importance. No imagination has ever conceived the fullness of the blessing of an intelligent love of God. It is the soul's sublimest condition of holy joy.

No duty is, therefore, so great as to know and love God, whether we consider the obligations we are under to him or the good conferred upon ourselves. The first and great command is, "Thou shalt love the Lord thy God with all thy mind, might, and strength."

The second great duty is to our fellow-men. They are bone of our bone, and spirit of our spirit. They are members of the Father's family. We are dependent upon them for much good. We have the capacity to benefit them in many ways. Our duty to them is plain and imperious. If we do not love them whom we have with us, how can we love God whom we can not see? Contempt of man is the second great sin. Cruelty to man indicates great depravity of heart. Our fellow-men need our sympathy and help. We are created upon the principle of mutual dependence. Our love to one another is the plain dictate of our relation, as well as the moral lesson of our Father's law. To repress this love is a great sin, both against God and men, which is ever visited with severe retribution.

The third great duty is to ourselves. We are

made for a high and holy purpose. We are capable of grand attainments and sublime moral uses. We can fill important places in God's great household. Not a soul lives but may shine as a star, and adore as a seraph, and so be glorified by a sublime usefulness and joy. God desires and wills that every one shall so fulfill his destiny. To neglect or abuse ourselves is, therefore, a grave and heinous sin. It is self-cruelty—a species of self-murder. Oh, how many torture their own souls on the rack of sin! Cruel man, beginning his cruelty with abuse of himself! When will he learn the lesson of self-duty? Believe, do God's will, and be saved; repent and be saved; turn and live, for why will ye die? cease to do evil, and learn to do well; crucify the man of sin and put on Christ Jesus; enter into the kingdom of God and be blest; are some of the Scripture exhortations to do one's duty to himself. Every man has a soul to save from sin—from ignorance, error, and wrong. All his usefulness and happiness depends upon this salvation. Darkness and death are upon him; sin and misery are before him; sharp retribution follows and

leashes him; a dead, cold future crushes his hopes; God, and men, and self rebuke him till he engages in the salvation of his soul. The cry from heaven to men is, to repent of their sins and be saved. Christ came to help them in this chief work which God calls them to do. Angels watch and rejoice in the repentance of every sinner. God's Holy Spirit lends its gracious help to every one who will seek the Lord. This duty is so pressing that the whole grand movement of revelation, of the Mosaic law, of the prophets, of the Gospel of the Son of God, is made in its behalf. All the miracles of divine love, made to men through all the ages, are to call them to the salvation of their souls. How great, how pressing this self-duty! Considered in its wider relations, it embraces all other duties. It is duty to God and duty to men. No other duties can be satisfactorily performed till this is engaged in. Till the soul is pure it can do nothing purely. Holiness is, therefore, the first thing to be sought. Let no one be discouraged because it is so high above him; all helps come to him who seeks the "pearl of great price." The work of duty is the soul's prime joy. And,

once engaged in, its rewards are too precious ever to be given up. Time and eternity are before the soul as the period through which it is to do its duty to itself. All the blessings of holiness of character and righteousness of life are the rewards it is to enjoy for the performance of this duty.

God's blessing is upon the self-dutiful soul. He loves the pure in heart, the meek, the humble, the self-consecrated, who keep an altar within, with a hallowed light burning with the incense of all commingled virtues, which no eye but its own and God's can see. This conviction of individual responsibility, this quick sense of the need and glory of personal holiness, is that which is more pleasing to God than any thing else, is that which is greatest and noblest in any soul. It is not selfish to covet goodness, holiness, spiritual power; it is, rather, divine. Self-duty is, therefore, highest, holiest of any. It involves all other duties, all that God requires, all that man needs at the hands of his fellow. Very clearly do the Christian Beatitudes set forth the duty of every soul to itself to be whatever is right, and pure, and good,

because such being is godlike, and, therefore, infinitely satisfactory to God himself.

Duty, in its wide sphere, ranges through the whole of life—through its inward experiences and outward deeds—through sentiment and action—through motive and practice. Very neatly has Wield put into verse some phases of this highest action of the soul—the sentiment of duty:

“Christian, up, for life is flitting!
Waiting is but murdering time,
Think no labor unbefitting—
If a duty, 't is sublime.

“Though a world of sinners dying
Be appalling to thy view,
Stand not idle, longing, sighing,
Some stupendous work to do.

“Grains of labor done are greater
Than the mountain of desire,
Spark-like deeds of kindness better
Than a world of hearts on fire!

“View thy work, then, calmly view it
Just the work thy hands can do;
Daily, hourly, nobly do it,
Then no more from thee is due.

"Patience! Though the harvest whiten,
Years are swift, and laborers few;
Work and pray with all thy might, then,
Leave with God the rest to do.

"Work as though the world's condition
Could be much improved by thee;
Pray as though on each petition
Hung Creation's destiny.

"So thy prayers and actions blending,
Prayers of faith and deeds of love,
Shall, like incense clouds ascending,
Bless below and please above."

III.—UNIVERSALISM AS A DESTINY.

"That God which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

"One God and Father of all, who is above all, and through all,
and in you all."

"For of him, and through him, and to him are all things: to
whom be glory forever."

PAUL.

Nothing can be predicated or hoped of destiny without God. His almightiness and fatherhood are the sources of all immortal hopes. No

man contemplates death with any hope of life beyond, save as he hopes for it in and through the power of God. No man craves a good and happy destiny, only as he trusts in the power and mercy of God. Magnify human power and agency as we may, they confess their impotency in the presence of death. Human powers are all of God; human agency is of God; human will is of God; the results of human life and action are of God; human destiny is of God. To reason otherwise is to seek to dethrone God. "Of God are all things" in their origin; "in God are all things" in their progress; "through and to God are all things" in their results. There are limitations, conditions, and degrees with man, but not with God. Say, therefore, what we will of human power and action, we must always devoutly confess that they are subject to the overruling will and love of God. Believe what we will of human short-sightedness and sin, we must always piously give to God the power and the glory of being infinitely superior to both. The destiny of the saint is no more in the hands of God than the destiny of the sinner. The difference between a saint and sinner, is the

difference between early and late-ripened fruit. Every saint was once a sinner. By the grace of God he has put off his sinfulness, his unripeness, and put on the fullness of a man in Christ Jesus—the ripeness of sainthood. Time is an important element in considering destiny. Age has far more to do with it than death. If death is simply the dissolution of the body, as the Christian Scriptures teach, it is difficult to see how it has any thing to do in determining the destiny of the spirit. If death is simply a bodily experience, it is hard to see how it can abridge the freedom, or power, or privileges of the soul. If death belongs to mortality, it is not reasonable to suppose that it can determine the destiny of the immortal man. The theory that human destiny is determined at death makes a bodily change determine a spiritual condition—a thing in itself absurd, and wholly unwarranted by Scripture.

Beyond all question the soul is unchanged by death. Its moral condition, its spiritual attitude before God is the same immediately after, that it was immediately before death. The powers it possessed before death are precisely those it pos-

sesses after death. The freedom to choose the right, to repent of sin, to love holiness, to enter the kingdom of God which it possessed before death, is not taken from it. That is a part of its spiritual constitution, and belongs to it as much after death as before. Its reason, its conscience, its affections, its accountability to God, the laws of its spiritual nature, remain unimpaired after death. The real man—the original child of God—with the results of its earth-life, goes through death unchanged. And by dying he loses not his relation to God, or men, or Christ, nor any of his obligations to either. His Savior has the same claims upon him that he had before. His heavenly Father pleads with him still for his love, gratitude, and adoration. If he is not converted, there will still be the same joy in heaven over his conversion as over the conversion of any sinner. He will find the same joy in being converted that would have been experienced before dying. In all respects it will be just as good and grand a thing to come to God in penitence and love, as while in the flesh. Spirits enjoy spiritual things as much as men in the flesh. Moses and Elias

found it just as good to serve God after they left their earthly bodies as before. Jesus was as devout in the spirit as in the flesh. All he has taught us of the spirit life is that it is a continuation of the life of the soul begun on earth, subject to changes, improvements, and the uplifting influences of the Holy Spirit.

If this general view be correct, it would seem impossible that death should determine the destiny of any man, or have much to do in modifying his moral condition.

If death were the final arbiter of human destiny—if, as a man dies, so shall he remain spiritually forever—what a sweeping tyranny belongs to the great destroyer! How fixed in everlasting error and sin are the millions of sinners who have never heard of the Savior! How suddenly converted into eternal spiritual fossils are all who die unconverted, constituting not less than nineteen-twentieths of the human race! And if the unconverted can not change, what reason is there to believe that the converted can improve? And if they can not improve, surely the destiny of no one is otherwise than frail and gloomy. But nearly all Christian thinkers

believe in the progress of the saints after death. But, if the saints improve, why not sinners? If Paul can grow more divine, why not Judas? If one can rise from the lower to the higher, why not all? How can death put hinderances in the way? How can death lock the human mind in eternal imprisonment, and rob it of its birth-right—the freedom of the child of God? No, no; this view is false. Death is not an extinguisher of the lights of the soul, nor the lights above the soul that may shine into it forever.

“Eternal process, moving on,
From state to state the spirit walks;
And these are but shattered stalks,
Or ruined chrysalis of one.

“Nor blame I death because he bore
The use of virtue out of earth;
I know transplanted human worth
Will bloom to profit, other-where.”

So may all transplanted human power bloom to profit other-where.

But, if death does not determine human destiny, what does? Is it human free agency? More likely far, than that death determines it. But, if human free agency is charged with such

stupendous results, is it limited in its operations to the life of men in the flesh? Is it not rather extended to men in the spirit? Is it not a spiritual power? It can not be a physical power. It is not a bodily function. Whatever it is, and whatever is its function, it must be spiritual, belonging to the spiritual man. It must survive death—live in immortal vigor as something inherent in the constitution of the soul. It must be one of its sublimest possessions—must link it with God—must crown it with the highest attributes of created intelligence.

God made man morally free for the sublimest purposes of his wisdom and love. It was that man might serve and glorify him forever; that man might rise to the power and glory of celestial life; that man might have insured to him in the very powers of his soul, under the Divine guidance, a glorious destiny; that the celestial house might resound forever with the praises of created and redeemed intelligences. Freedom was not given to man to damn, but to save him. It is true that with freedom man becomes a sinner; and, if he never had any help, perhaps

would remain so forever. But God has not left man without help. No man is left without help. No man has the perilous gift of freedom with no help to instruct him how to use it. Though it prove a sharp and dangerous instrument in his hand in his first attempts to use it, and though he shall do himself much mischief with it for a long time, the Great Teacher will at last win his ear, and give him the instruction and help he needs to enable him to use his freedom for his own good and the glory of God. The prodigal in the parable used his freedom for awhile to his own injury, but used it at last to his good and the glory of his father's house. This is the type of human prodigality. Yes, human freedom is the instrument by which virtue is wrought in the soul; by which every Christian grace is produced; by which sinners repent and have their hearts washed in the blood of the Lamb; by which the miracle of salvation is wrought, and the house of God eternal in the heavens filled with the white-washed throngs of the blest.

But not by human freedom alone is this work accomplished. Of itself it would be powerless to *scale the heights of eternal life*. God through

his Son comes to its help. The Savior is the helper. And without him to direct the work and help in it, with the Holy Spirit to sanctify the efforts of human powers, nothing would be done. Man would be eternally lost from rectitude; creation would be a failure. But the Savior was as much a part of the divine plan of creation as man. Christ is the divine side of humanity, and every man is created in view of his relationship to the Son of God. Every man's higher life is hid in Christ. The miracle of grace is being wrought continually in winning sinful men to the Savior. And we have no reason to believe that that miracle is confined to sinful men in the flesh. Men out of the flesh need it just as much; men in the spirit are subject to Christ. He is Lord, both of the dead and the living. All power is given him in heaven as well as on earth. He is to reconcile all things unto himself in heaven as well as on earth. So he is to gather and bring to spiritual homage all things in heaven as well as on earth. He has power over all flesh to give eternal life to all. He has given him of his Father a specified

work to do with every soul of the Father's great family. Where and when that work is to be done is not revealed. The nature of the work is made plain in all the teachings of the Gospel. It is to renew and redeem, through faith, repentance, and regeneration, the soul of the sinner. The work of grace is a work of salvation. And grace is perpetual. It has no other limits than the needs of the sinful world. It will employ all means that may bless. It will reprove, correct, punish; it will educate, discipline, restrain; it will take all time necessary to do its work. If the life in the flesh is not long enough, the life in the spirit will be used to accomplish the salvation of the soul. God is not obliged to be in a hurry. He can wait. His patience is infinite. As long as the sinner can bear the ruin and misery of sin, God can wait to be gracious, and his Son can plead with the obdurate one. Neither death, nor any thing to come, can change the sweet love of God, nor modify its gracious purposes. Not sin in the flesh, nor sin in the spirit; not sin before, nor sin after death, can defeat the wisdom, power, and love of God through Christ. Say what we

will, human destiny is of God. All lives are in his hands. "Whether we live, or whether we die, we are the Lord's." Magnify human agency and action as we will, they are God's gifts, and subject to his control. If he wills it, all men shall be saved. His will must be done at last. To God belongs the glory of salvation. He gives the power to act; he gives the help through Christ; he judges, punishes, waits for, and works in the sinners' behalf; he continues life and the gracious tokens of his love—to him belongs the glory. Salvation is of the Lord, even though man work it out; for man is of the Lord.

"Many a shoot of worthless line
Is grafted on the living vine;
And many a soul has winged its way
To regions of celestial day."

"See! the gospel sun arising
Where its beams have never shone,
All the fiends of hell surprising—
Satan trembles on his throne.
Lo! the prophecies fulfilling,
All shall seek the Savior's face;
Every nation shall be willing
In the day of sovereign grace.

"Haste thy coming, Judah's Lion,
Make the powers of darkness flee;
Come, thou Comforter of Zion,
All thy people wait for thee—
Comfort all her desert places,
Make her wilderness to bloom;
Let her fruit of holy graces
Pour thee forth a rich perfume."

"WORSHIP THE LORD IN THE BEAUTY OF HOLINESS."

I CHRON. xvi: 29.

"WE ALSO JOY IN GOD THROUGH OUR LORD JESUS CHRIST."

ROM. v: 11.

**"WHOM HAVING NOT SEEN, YE LOVE; IN WHOM, THOUGH NOW YE
SEE HIM NOT, YET BELIEVING, YE REJOICE WITH JOY UNSPEAKABLE AND
FULL OF GLORY."**

I PET. i: 8.

CHAPTER VI.

UNIVERSALISM AS A BEAUTY, A JOY, AND A GLORY.

"O Love! O Life! Our faith and sight
Thy presence maketh one:
As through transfigured clouds of white
We trace the noon-day sun."

THROUGH the veiled eyes of Christian faith there shines on mortal sight a vision of beauty and glory, never yet fully outlined in the tracery of human speech. Inspired poets and transfigured saints have tried its expression; and their sunlit words fill the souls of many with some of its glory.

That expression is Universalism, whether found in gifted poet or inspired prophet, in loving saint or anointed apostle. It is "the mountain of the Lord of hosts," seen by Isaiah, where was made a feast of fat things for all

people, and the "rainbow round the throne," that flashed on the sight of John of Patmos. It is "the law of the Spirit of Life," which shall deliver the whole creation "from the bondage of corruption into the glorious liberty of the children of God," made so radiant by the words of Paul, and "the New Jerusalem," seen by the Revelator coming "down from God out of heaven adorned as a bride for her husband," in which a great voice from heaven was heard, saying: "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. . . . Behold I make all things new." This New Jerusalem is gorgeously described as "having the glory of God," and "her light like unto a stone most precious, even like unto a jasper stone clear as crystal;" as having "no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light

thereof;" as having walls of jasper, gates of pearl, and streets of gold; as having no temple in it, "for the Lord God Almighty and the Lamb are the temple of it;" as having its gates forever open, "for there is no night there." In it "there is a pure river of the water of life clear as crystal, proceeding out of the throne of God and the Lamb." "On either side of the river there is the tree of life," bearing "twelve manner of fruit," "yielding her fruit every month; and the leaves of the tree are for the healing of the nations." "And there shall be no more curse; but the throne of God and the Lamb shall be in it; and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither the light of the sun: for the Lord God giveth them light; and they shall reign forever and ever."

This is the city to which "the Spirit and the Bride say Come. And let him that heareth, say Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

This New Jerusalem of the Revelator, so enchantingly described, is the Christian kingdom of truth and grace in its sublime work of unfolding the glory of God in the hearts of the children of men. And this is nothing more nor less than what we mean by Universalism. The truth, and grace, and power of God through Christ in the salvation of men, in all its wide range of operation, through miracle and mercy; through penalty and reward; through instruction and discipline; through penitence and pardon; through human and divine means, is Universalism. And this, in some form or other, has enrapt and glorified many souls, and called from them the sublimest expressions of gratitude and praise. Some have seen it as an angel of mercy manifesting the love and goodness of God to his frail and suffering children, and bearing forward the works of his grace to a triumphant issue, through the sweet and powerful intercession of his beloved Son. Some have seen it in the form of justice vindicating a heavenly integrity, a scrupulous righteousness, a divine morality, establishing its institutes and promoting its principles, through judgments which

turn and overturn till Right is enthroned and Wrong forever crushed. Some have seen it in a divine philosophy which, by logical analysis, penetrates the essence of things, and finds the Divine Will at the bottom of all life and motion, and the Divine Power the inmost force of creation, providence, and redemption. Some, looking more at results, see it in the action of human free will, as working holiness and happiness, as elaborating all that is morally sublime, in its great processes of experience. In all these and many other ways men have seen some aspect of that divine system of truths and principles which we call Universalism, which Christ called the Gospel, which many call Christianity. Rarely, if ever, is it given one soul to see all aspects even of one truth, much less of a system so complex and grand as that which revolves in divine harmony around the Sun of Righteousness. If we can discover a little of the beauty and glory of that system, it should suffice for the present. In faith and hope we can wait for fuller displays in the ever-opening hereafter.

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I.—UNIVERSALISM AS A BEAUTY.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

Next to the blessedness of the peace-maker is the blessedness of the peace-bearer. Both of these sacred offices belong to Universalism—the Gospel of Him whose advent was celebrated by the proclamation of "peace on earth" by angel voices, and on whose departure behind the veil of the flesh, he left his own divine peace a legacy for his faithful followers throughout all generations. When the angels proclaimed "the good tidings of great joy which shall be unto all people," they announced the coming of the day of the Lord—the sunshine of God upon the hills of Zion, whose coming was for the gladness and glory of the whole earth. It was the beginning of the era of beauty—Divine Beauty among men—in which the lineaments of God become visible in the souls of men. Divine beauty then begun to transform the countenances of men. Transfiguration became a common reality.

John became the loving disciple by virtue of an inward grace bestowed by the Great Artist of the Spirit. Peter, and Andrew, and Paul put on the beautiful features of discipleship by the skillful hand that wrought the miracle of regeneration in their souls. Timothy stands before the world the model of youthful grace, in testimony of the divine power of transformation that had come among men. Saintliness then became no uncommon thing; and words and deeds, characters and beings befitting heaven, became the product of our previously poor human life. A new and divine beauty came among men, and from that time notes of harmony were heard, visions of grace were realized, deeds of goodness were performed, elevations of faith were attained, and qualities of love enjoyed, never before possible to our frail human nature. Over the face of human affairs there came a new light. In the chaos of mortal conditions there appeared a divine purpose. Out of the terrible disorder of men there began to evolve the order of God. This wicked world—a Gehenna of human passions—a perdition of ungodly men—a Sodom of sin—began to feel the movements of a reno-

vating life which gave promise of an entire restoration. The world had now a model. Righteousness had a perfect example. The patterns of things in the heavens were reproduced in the earth. The first note of the anthem of redemption was struck, and its music stirred the common heart of humanity to new hopes, and intimated the triumph song to which it would rise in the final and full diapason of its power and glory. This beginning of divine things among men has pressed, as it were, by its own vigor steadily forward, giving constantly new evidences of its quality and strength, beautifying the earth more and more, and filling more and more souls with the hope of its ultimate triumph over all sin and error. The prospect brightens for the victory of the Lamb over all sin. Truth takes courage and Right rejoices, for God is among men. He goes forth in his holiness to redeem the whole earth. He is marching forward in triumph. Heaven is open; and a better way than Jacob's ladder invites men in—even the Way which is Christ. That Open Way is never to be closed. Sin can not close it; death can not close it;

unbelief can not close it. "Neither height nor depth, things present nor things to come, principalities nor powers," can close it. It is open for the returning feet of prodigal humanity, open to gather in the lost souls of men, even into Christ, whether they be in or out of the body. It is the soul that Christ loves, and his way of life is open to all souls, whether "present or absent," living in this world or the next, "in the flesh" or "in the spirit." The doctrine that the way of Christ is to be shut at the death of the body, and the hope of millions on millions to be forever cut off, is the dismal eclipse of faith that stands opposed to the Open Way and the abounding grace of Jesus Christ. Christ is said to be "the *Light* that lighteth every man that cometh into the world," and there is no intimation that that Light will ever go out or cease to shine. Death will not eclipse it, or destroy it. It shines in the upper as well as in the lower firmament. It shines for the benighted of this and the world to come. Who shall veil it, or dim its glory? Christ is risen—the risen Light—glorious on high.

He is the *Truth*, and as the Truth he

will never cease to reveal himself—the Truth above as much as below—the Truth for minds in error every-where. Who says that he shall cease to be the Truth at death? Not he, not the Bible.

He is the *Resurrection*—that is, he gives newness of life—he raises doubting minds to faith—he raises sinful souls to holiness—he raises sensual men to spiritual life. And he is the Resurrection after death as well as before—to spirits out as well as in the body.

Why not? Does the Bible say he is the Resurrection only to men in the flesh? Is his newness of life confined to those who believe on him in this world? Then how limited are his blessings of life. What untold millions learn, when it is too late to do them any good, that there is a Christ, and that it is given him to impart to believing souls a new and heavenly life! Why shall not a believing soul after death receive the benefits of faith as well as before? What limits Christ as the Resurrection to men in the flesh? Not God, or Christ, or human needs. What, then? Only human ignorance and selfishness.

Christ is the "*Bread of Heaven*." But does that Bread turn to a stone to all who cross the river of death before accepting it? Is that which is bread before death a poison after? If so, what millions are poisoned by it, and poisoned before they know it to be poison!

Christ is a *Teacher*. But will he ever cease to be a teacher to those who will learn? Does he set limits to his time of teaching? Does the Bible say he shall not teach men out of the flesh? Then why did he go after his own death and teach spirits—spirits in the prison of ignorance and unbelief? Why did he rise to the higher world to reconcile those who know not God? to gather into his kingdom those who are scattered abroad? to bring to penitence and spiritual homage those who have not confessed his name? Wherever men or spirits are ignorant of him, is not that the place of his instructing work? For what did he live and die, but the spirits of men? What cares he for human bodies, if he can bear his truth to human spirits? And what if they are fallen? He who forgave the Magdalens of earth, and wept over sin and wrong in the flesh, will not

he pitiless and pardonless to fallen spirits. He is not less compassionate in heaven than he was on earth. He represents the mercy of the Everlasting Throne, and that mercy is everlasting.

Christ is *Lord*—Ruler—Master. And it is said, distinctly, that he is Lord “both of the dead and the living;” and he says: “All power is given me in heaven and on earth,” thus assuring us that his Lordship is over the people of this and the spirit world. And where his Lordship extends, there his jurisdiction as Judge extends.

He is *Judge* of all both out and in the flesh; and, sooner or later, all must feel that his judicial authority is over them—all must stand before his judgment-seat, and open the account of their souls to his searching gaze. Like patients before a physician, they must confess their true condition. In dying, no man goes away from Christ’s judicial authority. Neither saint nor sinner goes out of his jurisdiction in leaving the flesh. And where he sits as Judge, there he rules as Lord, there he instructs as Teacher, there he feeds the hungry with “the Bread of

Life," there he is the Truth, the Resurrection, and the way, there he is Light to the blind, Strength to the weak, Pardon to the penitent. He has bridged over the river of death, and taken possession of the country on both sides and established there his kingdom. And he is now ruling in and developing the spiritual resources of the peoples on both sides of the mysterious flood. His kingdom is not all here or all there, but both here and there. In dying, men go not away from his invitations and opportunities. The invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," was not limited to men in the flesh. His promises of light, and life, and joy, and peace to the believing and faithful were not confined to the tenants of earthly bodies. He did not make the flesh so important as that. He did not load time and sense with such terrible limitations. He did not imprison the souls of men in such perilous straits. Silent as the grave is Christ, is the Bible, about any such limitations.

But, on the contrary, Christ has revealed an immortal life for all men, enriched with the grandest opportunities, laden with the weight-

iest responsibilities, surcharged with the sublimest results, presided over by Infinite Wisdom and Love, and subject to the perpetual government of righteous laws and holy principles from which there is no release forever—a life of perpetual endeavor, opportunity, growth, improvement—illustrating more and more minutely and grandly the boundless munificence of the Eternal Goodness.

“Not with hatred's undertow
Doth the Love Eternal flow;
Every chain that spirits wear
Crumbles in the breath of prayer;
And the penitent's desire
Opens every gate of fire.

“Still thy love, O Christ arisen,
Yearns to reach these souls in prison!
Through all depths of sin and loss
Drops the plummet of thy cross!
Never yet abyss was found
Deeper than that cross could sound!”

This is one feature of the beauty of this great faith of which Christ is the Author and Finisher. It leaves no soul forever in darkness. It casts off none, chides none forever. It is the magnet of Eternal Love forever attracting to

itself, and "will draw all men" to itself. It is not limited to time or place, not confined to age or world, but goes where men or spirits are in need with its supplies of truth and grace. We may not know just the needs of men gone from earth and flesh, but if we know that they are cared for by the providence of Eternal Love; are visited by the messages of heavenly truth and grace; are the subjects of the Lord's kingdom of righteous principles; and are in his own good time to bow to him in spiritual homage and confess him Lord, to the glory of God the Father, we may rest in peace concerning them. We can give up our beloved ones to the embrace of death, saying: "Thy will, O God, be done!" Death is robbed of its sting, and the grave of its terror. The future is luminous with victory, instead of black with defeat. Eternity is in the government of God, instead of being given to the dominion of the devil. Souls are to be saved, instead of lost. And so we can anticipate meetings again with all our dear ones on the other shore, where parting shall be known no more forever. Oh, who would not embrace this faith, rejoice in this hope, and

live in this great charity which "thinketh no evil" to any soul of God's great family. Every other faith is doubt, compared with this; every other hope despair, by the side of this; every other charity cruelty, measured by this. Only in this can men live and die in perfect peace. Only winged by this can men rise to perfect trust and fullness of joy in the Lord. "O, that men would praise the Lord for his goodness and his wonderful works to the children of men!" How wonderful is the goodness of God seen in Christ, in his life and death, in his teachings and faith, in the eternal sweep of his truth and grace!

How blind are men not to see this miracle of Eternal Goodness! How ungrateful not to confess it with lip and life! not to lift up voice, and hand, and all they have in praise for it! not to consecrate every power to its beautiful and beneficent service! The glorious Gospel—matchless miracle of grace—why do men turn from it? Why do those who believe it so neglect its lessons of love, care so little for its honor and success? O men of grace, be not unmindful of your blessings! Count not as a common thing this holy Gospel which brought Christ

into the world, which gave us Bethlehem and Calvary, and which has swept down from Judea in a widening stream of blessing and salvation, and promises in the fullness of times to so complete its work that there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things shall have passed away.

II.—UNIVERSALISM AS A JOY.

“Love strong as death, nay stronger,
Love mightier than the grave;
Broad as earth, and longer
Than ocean’s widest wave.
This is the love that sought us,
This is the love that bought us,
This is the love that brought us
To gladdest day from saddest night,
From deepest shame to glory bright,
From the depths of death to life’s fair height,
From darkness to the joy of light.”

BONAR.

“Fear not; for behold I bring you good tidings of great joy, which shall be unto all people.”

THE ANGEL OF THE LORD.

When the Gospel came it found the world lying in darkness. It was light to that world.

And its direct result was joy. When the light of morning springs over the eastern hills it wakes the world to joy; so, when the light of the Gospel dawned upon men, the first emotion it awakened was that of ecstatic joy. The apostles expressed their experience of it as "joy unspeakable and full of glory." Sometimes they called it "joy in the Lord." One element in the kingdom of God is called "joy in the Holy Ghost." One of the "fruits of the Spirit" is said to be joy. And the "joy of believing" is continually magnified. There is a joyful element running through the whole New Testament, which sometimes rises to an ecstasy of delight. Though the New Testament deals with sin and judgment, with death and sorrow, with pain and woe in every form, its tone is not depressed, its vigor of hope is not abated. On the contrary, it abounds with conquering joy, like the pæan of a great victory. Its doctrine that "where sin abounds, grace shall much more abound," is so strongly maintained and so heartily accepted, that it gives a cheery vigor to the triumphant spirit, and fills the soul of the believer with a holy joy.

If it were not for this the Gospel would pierce the true Christian heart through with many sorrows. It would overshadow life with thickest clouds, and blight with awful woes every believing heart. The Gospel makes the believer sensitive to sin, makes the Christian soul abhor and loathe sin. It makes sin that dreadful thing which even the loving and holy God hates—that evil thing which is the cause of all human misery—which is to be dreaded, hated, shunned above every thing else. And it creates in the Christian heart a love for holy things which makes sin an abomination. Now, with this feeling of abhorrence of sin in his heart, how can the Christian live in this sinful world, associate with sinners, see and feel the evils of sin every day, and be at peace? The answer is, only by the joy which the Gospel creates in the same heart to rise above and overcome the evil of the presence of sin.

But this is not all. Christ says, "Sufficient for the day is the evil thereof," as though his disciples are not to be moved to incurable sorrow on account of sin; and the Psalmist says, "Fret not thyself because of evil-doers," which

is much the same lesson. And we see that the early disciples took this lesson home, and went on their way rejoicing. If sin were an endless evil, how could they have done this? If the sin of every day were loaded with an infinite woe, how could Christ have given such a lesson? or how could the Psalmist have exhorted holy men not to fret themselves because of evil-doers? Or how could holy men, sharpened to a keen sense of the sinfulness of sin, help fretting because of evil-doers, if they believed evil-doing to be the procuring cause of endless suffering, and the defeat of God's holy purposes? Peace is possible to truly Christian souls, only as they accept the hope of grace abounding where sin now abounds. Gospel joy in souls alive with Christian sympathy for the sinner, is possible only on the ground of his ultimate salvation.

But that is a hard lesson to put in practice with the grandest faith and the richest hope. How can the man who honors the law of temperance with his heartiest devotion, help fretting at the wickedness of the traffic and use of strong drink? How can the lover of human liberty

help feeling the iron chain that binds his fellow-men in bondage? How can the believer in honest trade avoid disgust as he sees the fraud and iniquity of the thieves and robbers about him who daily violate every rule of right? A hard lesson is that which can only be practiced in the great hope of the final triumph of good over evil. The joy of the triumph of righteousness, alone, will enable the Christian to contemplate the works of evil-doers with that composure which leaves him even faith in God. Many make shipwreck of faith because of the mystery of evil. The difficulty of explaining evil is the opportunity of atheism. Darkness is the source of its life. Atheism sees no explanation of evil, and seeks none. It is satisfied with things as they are. It aspires to no more perfect state than the present. It aims at nothing above what is. It knows no sin, and does not disquiet itself with any body's sorrow. "If there were a God he would have things differently," it says. "If he were a perfect being he would not allow imperfection. If he were holy he would not allow sin. If he were good he would not allow sorrow. If he were omnipotent

he would have things according to his own wish and will. As the world of men and things are at variance in every way with the vaunted idea of God, the only rational conclusion is that there is no God." And so atheism contents itself with things as they are; hardens itself to fate; eats, drinks, laughs, and dies in utter indifference of sin or sorrow, holiness or the joy of moral victory. Of course such a view of life and destiny blunts all moral perception, hardens the affections, and chills holy aspiration. The joy of atheism is beastly. It is indifference to pain, and loss, and death. It is the negation of moral life, the absence of sympathy and conscience.

And what has the Church offered in reply to this—the Church of the last fifteen centuries? The increase and perpetuation of evil, an infinity of sin and woe. And how cruel is the Church! It seeks to quicken moral life, to sharpen sympathy, to make the conscience sensitive to sin, and wrong, and suffering. It fills the soul with great nerves of holy feeling, and lays them bare over its whole surface; and then pours on them the burning fire of endless sin and torture. And then, as though to tantalize

it still more, exhorts it not to fret itself because of evil-doers. Is not this a moral contradiction as absurd as atheism itself? And how has the Church maintained itself against atheism, with this great absurdity? By the joint influence of two facts. First, atheism is unnatural. The soul revolts against it. If nothing opposed it, it could not maintain itself in any great force. Second, the soul also rejects the Church assertion of endless evil. It secretly hopes for something better, some mitigation, some release, some compensation, some far-off rest and peace. It seldom strives to grasp and accept the utter hopelessness of endless misery. When it does, it makes a wreck of itself. The Church, then, maintains itself with this cruel absurdity in its creed by the natural religiousness of men, and their confidence in God that in some way he will do all things well. But how does the Gospel meet atheism, and parry its array of the facts of imperfection, sin, and sorrow on every hand? By the simple statement that this world is the beginning, the rudimental state, the incipient era of an endless and progressive life. With every soul this earth-life is but the nursery of

its being—the cradle of its infantile capacities and opportunities. The whole universe, so far as we can see, is created upon the principle of the beginning, progress, and completion—the blade, the ear, and the full corn—the germ, the flower, and the fruit—the babe, the man, and the angel. Sin in the moral man is what wrong is in the judgment, and imperfection is in the body. It is the result of a rudimental condition, and its cure is in growth, improvement, and correction. It comes of a frail conscience, an imperfect moral nature, an immature manhood. We are, therefore, to contemplate the wrongs and sins of life as the incidents of our imperfect or rudimental estate, intimating always the advantage of amendment, the merit of overcoming, and the joy of triumph. All the riches of repentance, endeavor, and attainment, lie in embryo in every sin. Perfection is foreshadowed in imperfection. Only a moral being can sin; and every moral being can repent, and improve, and reach the perfection of its finite moral nature. Sinning always attests moral capacity, and moral capacity is always an object of respect and hope. The prodigal

intimates the feast in the Father's house; the sinner foreshadows to the eye of Christian faith the glory of salvation. Then, while the Christian faith and experience sharpen the moral sense and make sin more odious and hateful, they make the glory of repentance and salvation more radiant, the love of the heart more earnest for the sinner, and the anticipation of his return to rectitude more joyous.

And how is it with grief and sorrow? These are about us every day. Aching hearts are continually before our eyes. How shall the Christian meet these sights of woe—mothers bereft, companions parted, children crying for parents which are laid low in untimely graves? Get used to the sorrow of men he can not, so as not to share it, for his religion teaches him to weep with those that weep, and his Master set him the example. Moreover, the direct and first effect of his religion upon his own heart is to quicken every good affection, and warm into intense activity every human sympathy. The true Christian must, of necessity, have a tearful eye and a heart of sympathy for human sorrow.

Atheism, of course, scouts sorrow as puerile

and silly. It hardens the natural heart into stone, and makes stoicism the only relief of sympathy and grief. It laughs at the idea of a good God who would fill his realm with tears, and break the hearts of his children with cruel partings. And what has the Church offered to this taunt of atheism? Infinite woe, eternal partings, and the hardening into utter indifference of all Christian souls. It says that death will put an end to all natural affections, and center all the saved soul's interest upon its own infinite good luck and the glory of the God who has so signally manifested his partiality for it.

Such an answer to atheism from the Church, makes a good man feel like the old Frank warrior when he came to the priest to be baptized. "Where are my ancestors?" he asked. "In hell, forever;" replied the priest. "Then I prefer to join them;" was his quick decision. The Church has held his answer an impiety, but all souls made tender and sympathetic by the spirit of Jesus, who wept with his sorrowing friends, will feel a profound respect for the old soldier who loved his ancestors too well to be

separated from them. The love of ancestors was one of the grand virtues of the Jewish religion. "Honor thy father and mother," was one of its commandments. We have yet to learn that Christianity holds this duty as less sacred.

But what answer does Christ make to the scoff of atheism to human sorrow? "Blessed are they that mourn, for they shall be comforted." He is represented as the Comforter. It is stated as his office to "comfort all that mourn." He points the sorrowing children of men to his "Father's house of many mansions," and assures them that he will be there to receive them unto himself, that where he is there they may be also. He opens the door of that eternal house, and promises to keep it open. He has not only set the heavenly door ajar, but thrown it wide open and encouraged all to look up to an entrance therein as the end of all sorrow. He is to "see of the travail of his soul and be satisfied," and so shall all his followers. His was a way of sorrow, so shall be the way of all. He was "made perfect through suffering," so shall humanity be. Suffering sympathy shall ripen

into holy comfort. Anguished love shall rise into the joy of glorified satisfaction. God will give the oil of joy for mourning and the garment of praise for the spirit of heaviness. The Gospel is to be "good tidings of great joy to all people." Sympathy shall be assuaged and sorrow comforted. Separation and sorrow are temporary. They are incidents in the early and imperfect state of our immortal career. They are provided for and anticipated by the good Father. They are to be succeeded by union, perfection, and eternal joy. And these consummate results are set before us in the Christian faith as objects of hope to be lived for and attained in the order of the Christian life. We are to hope, and pray, and work for them. So shall come the great joy of final and universal peace.

But not only the affections, but the whole man has this great prize of perfection set before it in the Christian faith. The joy of knowledge is set before the intellect—knowledge of God which is eternal life—knowledge of men, of nature, of the forces and subtleties of law as it operates in all the realms of matter and

mind—the knowledge of worlds, of atoms, of principles, of essences, of every thing. What delights of mind! What varied pursuits of intellect! What study; what sciences; what discoveries; what travels; what uses of reason; what exercises of the imagination; what spiritual literature; what history, poetry, eloquence, song, conversation; what celestial life of mind rises to the eye of faith to augment the joy of being in the eternal future of our souls.

There is the grand realm of ethics, infinite in its varied application of the principles of justice, mercy, righteousness, duty, love, praise, worship. And the social life of universal humanity, of the whole family of God! What endless opportunities for friendship and the high intercourse of kindred souls in the pursuits of celestial good!

Indeed, the very opening of the endless future to the free and lawful play of all the faculties of the human mind, under the leadership of the Son of God and the infinite grace of the eternal Father, is bewildering to our finite imagination. It opens a field of life, and love, and joy too broad for our intelligent contemplation. In

attempting to anticipate it we are lost in wonder, love, and praise. If some meet expression of gratitude to the good God for such unutterable displays of his grace should come to tongue or pen, it would be our joy to give it utterance, but in our feebleness we can only stand in silence, and gaze, and think, and wonder, and adore.

III.—UNIVERSALISM AS A GLORY.

"Suffice it now. In time to be
Shall holier altars rise to thee—
Thy Church our broad humanity!

"White flowers of love its walls shall climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time.

"A sweeter song shall then be heard—
The music of the world's accord
Confessing Christ, the Inward Word!

"That song shall swell from shore to shore,
One hope, one faith, one love, restore
The seamless robe that Jesus wore."

Doctrines are glorious or inglorious according to their results. So are principles. So are religions. It is not what is attempted, nor

what is boasted, but what is really done that gives glory to any scheme. And the highest glory is not simply in doing, but in the way of doing. If the Gospel attempts the salvation of the world and fails, it is not glorious. It is, by its failure, shorn of its glory. If each soul were perfect, or could be, by itself, as a gem, or a flower, or a painting, or a statue, it were a glorious thing to save one soul. A soul, pure as a gem, beautiful as a flower, expressive as a picture, and changeless as a statue, would be a splendid ornament for heaven, if that divine place were a cabinet of spiritual curiosities or a celestial art gallery. But souls are not made in isolation, but in families. A soul is but a part of a greater whole. Save any part alone, and it is broken from the whole. Save a half and both halves are lost, because each is ruined without the other. The man saved alone on an island in the midst of the ocean deems himself lost because apart from his fellows. Almost every faculty and affection of the soul is a link that binds it to other beings. Save it alone, and you break all these links and leave them witnesses of its cruel loss. A soul thus saved is

lost, put it where you will. It is an absurdity to talk about saving a soul alone. As well talk about saving a single wheel of a watch, or a single note in a piece of music, or a single color of a rainbow. A soul is a related being, and can not be perfect by itself in its action. Single souls thus saved in heaven would be like the parts of a watch taken apart and laid up on the jeweler's shelf. Any religion, therefore, which contemplates saving one soul by its endless separation from others to which it is related, and without which its life must be imperfect, can not claim even the glory of any salvation, for such salvation is loss. Individual souls are so related to their families, and families so related to one another and the great whole, that salvation by separation is essential ruin. The whole body, fitly joined together and saved, is the only possible salvation. Think of Paul, with his great Christian benevolence, yearning for the salvation of every Gentile as well as Jew, compelled to sit down in heaven and think of millions of those he loves unsaved, and he not permitted to go to their help. Would not such a heaven be worse than was his Roman prison?

From that prison he could send letters to the unsaved world teaching the way of salvation, but from the heaven contemplated for him, he can send no missives of his undying love. And his benevolence is no more wounded by such a salvation, than that of every other saved soul. One glory of the true salvation is, that it fills the saved soul with that great love for the unsaved which made Christ so glorious. It contemplates no holiness unmingled with and unglorified by the love which would seek and save the lost. Nor does it contemplate any virtue or excellency to be experienced in heaven, some germ or growth of which does not belong to the life of the soul in the flesh. The angel of heaven is to grow out of the man of earth. Heavenly Beatitudes are to be the ripened fruit of virtues planted in the experiences of the earthly estate. Salvation is not a new creation, but the redemption of the old. The new man is the old made over. And in the making over the relations of the old are not destroyed, but perfected. In every point of union with its fellow, the saved soul is united more closely by the process of salvation. It

is the glory, then, of the Gospel that it contemplates the salvation of every part of the great family of related beings which God has created in his image, so that no soul shall have any wounded affection, or unsatisfied charity, or unperfected relation, when the great work of salvation is complete. In the completion of this work God will be pleased, Christ satisfied, the angels jubilant, and man happy.

But this glory comes not so much by the fact of salvation, as by the manner of its being secured. A merely mechanical salvation has little glory in it. To save a man by taking him up bodily out of a bad place and putting him into a good place, is not a salvation that has any glory in it. It is like arresting a criminal and saving him by imprisonment. To wring a man's sin out of him by death, as one might wring dirty water from a cloth, is hardly a glorious way of saving him. To frighten him into heaven as a refuge of safety, by a grand alarm of his fears, is hardly a glorious salvation, nor is it glorious for a man to be saved by costly gifts to religious institutions, nor yet to be saved by the substitution of a

Savior's righteousness or merits for his own, or the lack of his own. All such mechanical processes of salvation are degrading to manhood and moral principle. They are attempts to get into heaven by some other way than by the Open Way, which invites the activity of all man's own powers of mind and heart in obedience to the divine requirements, and by the acceptance of the divine helps. The glory of Gospel salvation is really in the righteous principles involved in working it out. Salvation is a voluntary assumption of godlike qualities and prerogatives. It is a free choice of the divine motives, spirit, and order of life. It is sainthood adopted from the love of it. It is the angel cherished in the man by the hearty acceptance of celestial principles. It is not a transportation of a man from one place to another, nor from external danger to safety; but a transformation of mind from one kind of moral life to another. It involves truths, principles, motives, actions, growth.

A little consideration of these will show the glory of salvation.

Truth is the natural aliment of the intellect.

Between it and the intellect there is the natural adaptation of one to the other which we see between food and the stomach, or between one bone and its adjacent bone in the joint. The man satisfying the needs of his intellect with error is lost. He is not satisfied, but is bewildered, excited, suspicious, fearful, weakened; and is doubtful while he assumes to be positive and self-assured. He is restless—hungering for something he knows not where to find. It is pitiable often to witness the unrest of an intellect bewildered in the mazes of error. It is often fearful of truth and opposes it, and yet anxious to investigate it with that kind of seeming investigation which always condemns. And yet, when it has condemned the truth, it is not satisfied, but wants to reopen the farceful investigation to condemn again. Error affords a kind of mental intoxication, or nervous unrest, or hunger, which keeps the mind always ill at ease, like one lost or bewildered. When such a mind finds the truth it finds food, peace, strength, life, growth, joy, and the glory of redeemed existence.

Saving truth is that which relates to God, and

From that prison he could send letters to the unsaved world teaching the way of salvation, but from the heaven contemplated for him, he can send no missives of his undying love. And his benevolence is no more wounded by such a salvation, than that of every other saved soul. One glory of the true salvation is, that it fills the saved soul with that great love for the unsaved which made Christ so glorious. It contemplates no holiness unmingled with and unglorified by the love which would seek and save the lost. Nor does it contemplate any virtue or excellency to be experienced in heaven, some germ or growth of which does not belong to the life of the soul in the flesh. The angel of heaven is to grow out of the man of earth. Heavenly Beatitudes are to be the ripened fruit of virtues planted in the experiences of the earthly estate. Salvation is not a new creation, but the redemption of the old. The new man is the old made over. And in the making over the relations of the old are not destroyed, but perfected. In every point of union with its fellow, the saved soul is united more closely by the process of salvation. It

is the glory, then, of the Gospel that it contemplates the salvation of every part of the great family of related beings which God has created in his image, so that no soul shall have any wounded affection, or unsatisfied charity, or unperfected relation, when the great work of salvation is complete. In the completion of this work God will be pleased, Christ satisfied, the angels jubilant, and man happy.

But this glory comes not so much by the fact of salvation, as by the manner of its being secured. A merely mechanical salvation has little glory in it. To save a man by taking him up bodily out of a bad place and putting him into a good place, is not a salvation that has any glory in it. It is like arresting a criminal and saving him by imprisonment. To wring a man's sin out of him by death, as one might wring dirty water from a cloth, is hardly a glorious way of saving him. To frighten him into heaven as a refuge of safety, by a grand alarm of his fears, is hardly a glorious salvation, nor is it glorious for a man to be saved by costly gifts to religious institutions, nor yet to be saved by the substitution of a

Savior's righteousness or merits for his own, or the lack of his own. All such mechanical processes of salvation are degrading to manhood and moral principle. They are attempts to get into heaven by some other way than by the Open Way, which invites the activity of all man's own powers of mind and heart in obedience to the divine requirements, and by the acceptance of the divine helps. The glory of Gospel salvation is really in the righteous principles involved in working it out. Salvation is a voluntary assumption of godlike qualities and prerogatives. It is a free choice of the divine motives, spirit, and order of life. It is sainthood adopted from the love of it. It is the angel cherished in the man by the hearty acceptance of celestial principles. It is not a transportation of a man from one place to another, nor from external danger to safety; but a transformation of mind from one kind of moral life to another. It involves truths, principles, motives, actions, growth.

A little consideration of these will show the glory of salvation.

Truth is the natural aliment of the intellect.

Between it and the intellect there is the natural adaptation of one to the other which we see between food and the stomach, or between one bone and its adjacent bone in the joint. The man satisfying the needs of his intellect with error is lost. He is not satisfied, but is bewildered, excited, suspicious, fearful, weakened; and is doubtful while he assumes to be positive and self-assured. He is restless—hungering for something he knows not where to find. It is pitiable often to witness the unrest of an intellect bewildered in the mazes of error. It is often fearful of truth and opposes it, and yet anxious to investigate it with that kind of seeming investigation which always condemns. And yet, when it has condemned the truth, it is not satisfied, but wants to reopen the farceful investigation to condemn again. Error affords a kind of mental intoxication, or nervous unrest, or hunger, which keeps the mind always ill at ease, like one lost or bewildered. When such a mind finds the truth it finds food, peace, strength, life, growth, joy, and the glory of redeemed existence.

Saving truth is that which relates to God, and

his laws and government over men, to the soul and its duties, life, and peace. It is that wide range of truth which has moral relations, which involves righteous principles and holy life. It is that range of truth suggested by the word religion, and comprehended in Christianity as "the wisdom which is from above." The soul accepting this truth, and living in it and by it, is radiant and glorified. It walks in light. It shines. It understands its relations and moves in harmony with them. In humility it rejoices in its life. In exaltation it bows and worships in sublime peace in God. All souls thus luminous with saving truth, thus at one with the wisdom of God, and restful and exultant in redeemed life, is the fullness of glory contemplated in the Gospel.

But saving or religious truth involves *principles*, laws, moral relations, and duties. Man is a child of God and obligated to him in perpetual duty. And this duty is double. He must bow and exult; he must depend and be free; he must obey and command himself; be subject and ruler—a thing in God's hands, a mind in its own power. In this seeming con-

tradiction of duty is found the moral harmony of the soul. And the enjoyment of this moral harmony is salvation. These two moral forces—one binding the soul to God, the other sending it away from God in its own freedom—are like the two forces which hold the planets in their orbits. They are mutual while antagonistic—in harmony while in opposition. All moral principles have this double relation. And it is this relation which gives them the quality of morality. Between the two tendencies there is a line to be walked, a position to be held against odds, a choice to be made and resistance to be offered, decision, purpose, will to be maintained. In this position of positive righteousness the soul assumes a government, establishes a throne, becomes a celestial power—an inhabitant of the kingdom of God, actually exercising godlike powers. But the soul is also related to its fellow-beings, and has duties to them which are also double. He is to influence them while it does not intrench upon their freedom; teach them while it does not think for them; help them while it does not hinder them. And so, between the duties it owes itself and those it

owes its fellows, there is a like conflict and harmony. In these duties there is a line to be walked, a central and righteous position to be held by choice, decision, and will. In this lies the morality of the act. And in this grand moral equipoise lies the glory of salvation. All souls thus equipped with moral strength, thus elevated to a restful activity in all moral duties, is what the Gospel anticipates as the grand result of its divine mission with the family of God.

But these moral principles can not be attained and held in action without *motives*. These must spring from within, from the affections natural to the soul. And the motives must be held by the will which has been enlightened by truth and magnetized by moral principle.

And these motives must induce *action*, a correspondent life. In heaven as well as earth the life of the saved soul must testify to its salvation, and attest the glory of its condition. The glory of salvation is not in guarded safety, but in free and righteous action.

And this action must promote *growth*—a rising higher, a ranging wider, an entering deeper into the knowledge, principles, love, and life of God.



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